The Universalist Leader

A Journal of Tomorrow

Boston and Chicago

January 15, 1921

"Lest We Forget"

NOW, whether the Union will be restored or not, or the South achieve an unhonored independence or not, I know not, and I predict not. But this I think I know—that in a few years, a very few years, the twenty millions of freemen in the North will be thirty millions, or even fifty millions—a population equal to or exceeding that of this kingdom. When that time comes, I pray that it may not be said among them that, in the darkest hour of their country's trials, England, the land of their fathers, looked on with icy coldness and saw unmoved the perils and calamities of their children. As for me, I have but this to say: I am but one in this audience, and but one in the citizenship of this country; but if all other tongues are silent, mine shall speak for that policy which gives hope to the bondmen of the South, and which tends to generous thoughts, and generous words, and generous deeds, between the two great nations who speak the English language, and from their origin are alike entitled to the English name.

John Bright (1861).

Universalism, the Inevitable Religion of Tomorrow

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819-1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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Migma

The unfamiliar characters at the head of this column appear to have aroused curiosity, perhaps interest. The characters are Greek; the word is *Migma*. On the tomb of Heliodorus the Great, which may still be seen half-way between Athens and Troy by those who have the right kind of eyes, may be read the following inscription: "I, Heliodorus, took ambrosia, and fine herbs, and all that was left over from yesterday's dinner, and made *Migma*." Some four thousand years later the greatest among the Filgrim mothers of New England imitated Heliodorus and made *Hash*. In Migma, therefore, you may expect to find choice bits of the best of everything that comes before the staff.

υ λ

The spiritual *side* of life? Nonsense. The spiritual is the *center* of life. (*Christian Work.*)

υ λ

It doesn't help much to beat our swords into plowshares unless we can beat our loafers into plowhands. (*Tacoma Ledger.*)

υ λ

Unemployment, failures, typhus and famine—how incompletely an armistice ends the work of a war. (*Boston Herald.*)

υ λ

Beneath all the ostensible greed and heartlessness of our times there is no end to the generous benevolence of men and women of the United States when once sure of their object. (*Walt Whitman.*)

υ λ

We haven't happened to notice in any of the appeals, denominational, interdenominational, and local, that are going out for every one to gird up his loins, financially speaking, the following jingle, which we quote from the parish magazine of a church in Ireland:

He dropped a penny in the plate,
Then meekly raised his eyes,
Glad the week's rent was duly paid
For mansions in the skies.

But the point made by the poet has its application to other lands than Ireland. (*The Congregationalist*)

υ λ

With all our heart we still believe in Russia. We believe in her, because we believe in humanity, because we believe in God, because we believe it will yet be Everybody's World. This great people has not suffered for a thousand years in vain. One-sixth of the land area of the globe can not forever be turned over to anarchy and corruption. We must help Russia with a disinterested, generous, and friendly co-operation, to regain her footing and to find herself. (*Sherwood Eddy.*)

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The Convention needs a much larger endowment for Church Extension. Gifts and bequests solicited.

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the abo e principles be professed.

Editorial

It is better far to do some few good things than to say many smart things.

* *

Aspire, but hope not to realize your aspirations without abundant perspiration!

* *

The good sermon is in the ear of the listener quite as much as on the lips of the speaker.

*

To have the reputation of being a wag is about the biggest handicap a serious-minded man can have.

* *

A genuine aristocrat is a democrat at heart; a make-believe aristocrat is the funniest thing on two legs!

* *

There is all the difference in the world between the father who sends his boy to church and the father who takes him.

* *

If you go to church to worship God, even the poorest kind of a sermon can not divert you from your devotions.

* *

When two men start to argue you may as well go to dinner, for they will be in the same place when you come back!

* *

The biggest bonus the minister ever gets is the consciousness that he has helped somebody to be a little better and a little happier.

* *

Because it is spoken in the pulpit it is not necessarily a sermon. It may be an oration, a disquisition or harangue, or it may be just nothing at all!

* *

Suppose we change the word and instead of saying "support" our minister, we say "sustain" our minister, for that means "great strength continuously exerted."

* *

The best way to get a new minister in these times of scarcity is to increase the salary of the one you have, and, by your appreciation of what he does challenge him to doing better.

* *

If I were a very rich man I would endow certain people so that they could go forth to unrestricted service, and then I would endow another to go forth and watch 'em!

* *

Just imagine Paul saying to John: "I have come to the conclusion that there are too many churches, more than the poor people can support. I think we should consolidate, or, better, why not all go back to the synagogue and reform it from the inside?"

* *

Helping the Sunday School Worker

"The Sunday School Teacher," by Prof. H. E. Simmons of the Municipal University of Akron, Ohio, and superintendent of the Akron Universalist Sunday school, which appears in this issue, is the first of a series of articles by representative Sunday school superintendents. These articles, at least twelve in number, will be published from time to time during the year, with the hope of helping the Sunday school worker, and of impressing increasingly upon our people the significance of the Sunday school.

A New Era

This is no time for ethereal wanderings and brutal denials that are neither Christian nor scientific. Surely we can not say that the past tragedies of war and greed "never touched me." Together all of us have gone down into the valley and shadow of dehumanization. The man who dares to say, with the sacrifice of favor and his life if need be, "America must be Christian, my business must be Christian, my pleasures must be Christian, my whole life must be Christian," that man is a real patriot. Nothing under the heavens will save humanity, tame the nations, humanize the industries, wipe out the brothels, hallow the homes, bless the children, evangelize the fathers and mothers, but the gospel of Jesus Christ. In the next twenty-five years, we shall be living in a new era for humanity, if Jesus Christ is taken seriously.

* * *

WHAT SHALL THE HARVEST BE?

WHAT harvest will our children reap from the children we neglect? The religious press seems to be waking up to the threat for the future to be found in the steady decline of the Sunday school. In New York State alone, it is said, there are one million, seven hundred thousand children without religious instruction.

Many of these belong to families where the older members have revolted from churches with obsolete theology and ecclesiasticism. Here is a great missionary opportunity for Universalists. This is one of the reasons why our General Sunday School Association is working so hard to strengthen our old schools and establish new ones. If you want to save your children from the future consequences of present neglect, lend a hand.

* * *

PLAYERS OR LABORERS—WHICH?

IF all work and no play make Jack a dull boy, then it must be true that all play and no work will make him a poor citizen in a world where men must work in order to make homes and cities out of the raw materials which God has given them. The army of loafers is on the increase. Idle people are found not only on the park benches and on freight trains, they are also present in clubs and homes of well-to-do people. America was made by men who realized that only by hard work could anything worth while be accomplished. It is well known that self-made men very often ruin their children's lives by removing from their pathways the obstacles which they themselves were obliged to overcome, forgetting that it was by conquering they reached the heights. We are beginning to wonder just where this new method of education is going to lead us. In an article published in the *New Success Magazine*, Orison Swett Marden writes: "What is the secret of this wonderful accomplishment? It is very simple. The new education begins with the dawning of the child's intelligence and presents knowledge in such an attractive way that it is actually fun for the child to learn. What used to be hard word—dull, almost unintelligible drudgery—has been turned into play, a delightful sort of game." And therein lies the danger. The Scripture saith not that we are players together with God but that "we are laborers together with God." Is this new education producing laborers or players? It is something for us to think about in these days.

"Isn't this Joseph's Son? Aye, it is he,
Jesus the Carpenter, same trade as me."

* * *

RETURNING SANITY

FROM the East as well as from the West come indications that the world is beginning to recover from the red insanity of war. We have been told that Japan was another Prussia and that nobody in the Pacific Coast states could sleep safely in his bed unless a battleship was anchored outside the door. The other day Baron Hayashi, the Japanese Ambassador to Great Britain, made a speech that somehow does not sound like a call to arms. Here is an extract from it:

> It is foolish and it is tragic to think of the big states of Great Brtain, the United States and Japan competing in a race for armament. Japan can not afford it.
>
> I believe an agreement could be reached quickly if the big men of each country assembled at a round table, not as pacifists or militarists or politicians, but as business men out of whose pockets must come a large slice of money for the upkeep of navies. I think Japan is willing to enter such a conference.

"A PRICE TO STAGGER HUMANITY"

WE used to hear it said that the cost of a world war would "stagger humanity." No one able to put any meaning into the figures that daily confront us can question it. More than one generation will go on staggering under the burden of those four years of destruction.

But there is something even more staggering confronting us. It is the possibility of military expenditures in times of peace that lead straight to bankruptcy. Here are the estimates of the various departments, submitted to Congress, as compared even with the swollen expenditures of the present fiscal year, which ends June 30, 1921:

	Estimates for 1922	*Total appropriations for* 1921
Legislative	$ 19,292,433.95	$ 16,236,901.95
Executive	2,449.461.90	2,053,795.00
State Department	13,683,528.94	10,499,697.91
Treasury Department	1,624,483,694.98	1,553,226,394.96
Independent offices	250,079,746,00	109,819,132.00
District of Columbia	26,419,644.99	19,478,604.87
War Department	938,227,567.26	484,439,435.20
Panama Canal	16,187,255.40	9,281,851.00
Navy Department	695,763,767.47	440,126,994.40
Interior Department	366,305,513.42	345,781,308.80
P. O. Dept. proper	2,399,020.00	2,206,329.24
Postal Service	585,406,902.00	504,399,000.00
Department of Agriculture	53,739,384.00	144,748,294.00
Department of Commerce	29,976,481.00	19,942,528.80
Department of Labor	10,835,565.75	4,912,430.00
Department of Justice	18,606,792.30	15,288,786.55
Increase of compensation		35,000,000.00
Total	$4,653,856,759.36	$3,717,441,484.68

Note three things in these figures. First, that most of the billion and a half for the Treasury is a war expenditure, for interest on a war debt. Second, the Post Office appropriation is mainly a bookkeeping entry, since it practically all comes back in postage. Third, and most important, that the army and navy estimates for next year *are seven hundred millions more than they are spending this year.*

What does this mean, what can it mean, except that consciously or unconsciously we are getting ready for the next war? What is the use to talk about brotherhood, what right have we to call ourselves Christians, if we do not do everything in our power to prevent this suicide of civilization?

* * *

ARE YOU MEASURING UP?

AS you make your plans for the new year, how much are you proposing to pay of what you and your family owe the Christian Church? Mind, we do not say give, but pay. A big publisher was in the *Leader* office recently and told the story of a church canvass in his own city. The representative of the church where his children are being educated for life came to him and asked how much he would *give* the church during the coming year. "Not a cent," was the unexpected reply, "but I'll pay a part of what I owe it for educating my children and making this city a decent place to live in."

How much of your debt will you pay during nineteen hundred and twenty-one?

The U. S. Treasury Department in a booklet called "Thrift in the Household," devoted to family budgets, suggests the following amounts to be devoted to Church work:

Income	Contribution
$ 900	$ 18
1,200	36
1,500	60
1,800	72
2,100	84
2,400	96
3,000	108
5,000	240

And in commenting on the Budget, the author says:

"The contribution of the family to the Church should be as large as can be afforded. With better living conditions and better practical thrift lessons, there will be less need of expenditure for charity and more of the total income may go into the maintenance of church activities."

Some day the index to a man's intelligence and culture will be how much he sets aside for religion.

* * *

A GOD OF DOMINATION OR A GOD OF LOVE

IN the fascinating diary of her visit to Russia to make portrait busts of Lenin, Trotsky and other Soviet leaders, Mrs. Clare Sheridan tells of leaving London for Russia with Kameneff, who was to be her protector and sponsor. On the second day out, when nearing Bergen, they discussed philosophy, religion and revolution, and he disclosed to her his disbelief in God, and his great admiration for Jesus. Probed as to why he felt as he did toward the idea of a God, he said that He personified domination; and against dominations of all kinds he, Kameneff, is resentful and rebellious.

The conversation has more than a personal interest. It reflects a very general state of mind among the peoples of the world in open or secret rebellion against the theocratic, monarchical conception of traditional Christianity; and no student of the psychology of contemporary humanity can ignore the fact. Monarchy in the state and monarchy in the universe went well together. But democracy in the state and democracy in the Church, in its theology as well as in its polity, are equally indispensable for social harmony and co-operative functioning of the two fundamental institutions of mankind. How much of the lack of realism and vitality of the contemporary church is due to retention in its hymns, sermons, and in its underlying assumptions of the "king" and the "prince" terminology, we shall not attempt to say with dogmatic precision; but it is a factor, steadily keeping the masses away from the church and the synagogue.

Where God has been conceived of and preached about as if He were a father and not as king, where His power has been thought of as not that of force but of love, not of might but of right, the Kameneffs have not been numerous. If Russia's leaders to-day are secularists and not spiritualists, if they reject God and reverence Jesus the friend of man and the prophet inveighing against social injustice, it is a terrible indictment of the State Church of Russia under the old *regime*.

What Russia needs to-day supremely is re-enforcement from without of her already by no means small essentially Protestant population, simple in its type of faith, martyrs through the past for a Galilean and not a Byzantine conception of Christianity. Russia needs to know that such workers as she has seen from the Red Cross, Near East Relief and the Friends' organizations, come out of homes and churches where God is worshiped as a Father and not as a King, and where men are thought of as brothers, not as aristocrats on the one hand or proletarians on the other hand.

* * *

"WHAT'S THE USE?"

FOR the last year, Dean Academy has been asking for $50,000, "to help the school help more boys and girls." There have been many generous responses and the goal is in sight. It would be easily reached if we all of us had enough imagination to visualize the boys and girls whom the school actually helps to manhood and womanhood. If you had a boy capable of writing the following editorial that appears in the *Dean Magazine*, how much sacrifice would you make to give him an education? Well, he is somebody's boy, isn't he? And doesn't he deserve an education?

A fellow the other day, talking about school and how much trouble he had, how hard his studies were and how mean his teachers, sighed and asked, "Aw, what's the use anyway, does it pay?"

Certainly it doesn't pay. Nothing pays. Let us, like Job, curse God and die! Everything is a burden and a nuisance. Learning, business, society, friendship, love, and even life itself; everything is only a door to more trouble. There is no use; nothing pays. But let us be honest. Nothing pays the coin this fellow wants. Renounce God at once and tell Him that His gift of mind is an insult and an injury, that His world is a miserable failure.

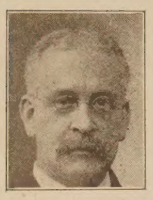
"What's the use?" It's a devil's question. Suppose all people had been made of the stuff that inquires, "What's the use, does it pay?" Suppose the boys who but yesterday leaped into the arms of death, had hung back and asked, "What's the use, does it pay?" Some did and they died even while they asked it! Suppose George Washington had asked, in those dark days of the American Revolution, "What's the use?" Suppose Jesus Christ had paused on the eve of his sacrifice and asked "Does it pay?" Who suggested that question, anyway? It is not God's question; it is a devil's question.

As a matter of fact, nothing else pays. We are here only that the next generation may be. What else pays then than to pass the torch? If the torch goes out, then curses on us. Only two things—the torch and the hands to receive it. Shall we pass the torch to those future generations, to those other hands—unlit because we have not learned? Shall we pass it dark because of our own ignorance?

These are the questions a fellow should ask himself before he wastes away the golden years of youth in idleness. A child is, only that he may grow to be a boy, a boy is, only that he may grow to be a man. Let us grow to be men, let us answer the question this fellow asks and say, "Yes, there is some use, it does pay!"

Editorial Correspondence

From the Southland



IT does not seem like Christmas with the mercury ranging from 60 to 80, and the sun so hot that one instinctively seeks the shade. We await with eagerness the evening, when there is always a cool breeze, and some time during the night there is pretty sure to be a short refreshing shower, the evidence of which is all gone in the morning, for the water that does not run off into the bay, or sink into the sand, is lifted into the atmosphere to vitalize it for the next day's service, when the world with its shining morning face will tempt to life and the joy of living.

The chief asset of Miami is its climate, which for mellowness and uniformity has no peer. A couple of times during the winter there comes a "cold snap," when the mercury goes down to 40, and once in several years it falls near enough to 32 to make the tomatoes, unless tenderly protected, lie down and die. But that is a part of the gamble which holds the world over. The game is a little more intense here, because very generally the producers risk their all on one crop, and, whether cabbages or strawberries, if they lose they lose all, and there is weeping and gnashing of teeth. But they go ahead and plant for a new crop—and another gamble.

But the big crop of all is the winter visitors. They come in vast numbers—at least 100,000 are expected this winter—and they all have money. They *must* have in order to get here, either by rail or auto, and they must have money if they would stay, for we are not entirely free from the profiteer, and when the Northerner comes demanding a place regardless of price it is not surprising, however deplorable, that those with rooms take advantage of their opportunity and make hay while the sun shines, and as the sun shines nearly 365 days in the year they manage to keep busy! But I must not give a wrong impression; there are good people here, generous and fair-minded people; there are places for all who have arrived and more places will be found for those who are coming, and prices will vary here as everywhere.

But now it is Christmas! The calendar tells us so and the people are reassuring each other that the glad holiday has come, but it requires a vigorous twist of the mind to believe it. For several days before it was hot and the raiment of the people and the trees suggested only a popular resort in August, but on Christmas morning the sky was overcast with slate-colored clouds, there was every outward symptom of snow, and the weather was cool—the natives said cold, when the mercury went down to 48. There was just a suggestion of Christmas conditions, and there was a crackling fire in the fireplace in the reception room, and there was a generous pile of Christmas bundles for our breakfast table. And for us it was Christmas, for down from the North there had come such a storm of Christmas greetings and good wishes that there was a bit of homesickness mingled with our joy, just enough to put a soul into our happiness. We had no suspicion that we had so many friends, and it will take another year to acknowledge all these good things. For the South and the West remembered us too, and we look forward now to the time when we build our house—which is a castle in Spain—and we can paper all the rooms and possibly roof over the whole thing with Christmas cards!

But cards were not all; we had a turkey, and thereby hangs a tale! Being solicited (that sounds good), I had made a few contributions to the evening paper as a means of advertising our new church, and a few days before Christmas I was invited to the office of the *Metropolis*, where the editor and proprietor was expressing his Christmas spirit by giving to each one connected with the concern a live turkey. These birds, more than fifty of them, were corralled in a big wire enclosure, each one tagged with the name of the prospective owner. At a given signal the men and women were turned in where they were to locate and catch their prizes—and lug them home. From our point of vantage in the editorial rooms all we had to do was to watch the fun, and there was some to watch. But when it was over for the others it began with me! The editor came up and presented me with an eighteen-pound live turkey, that is, it weighed eighteen pounds when dressed; as it came into my possession it weighed a ton.

I wonder if any reader of the *Leader* ever tried to enjoy a live and vigorous, not to say temperamentally vicious, turkey, a mile from his home through the busy streets of a big city, and with no place to put it when he got there! It should be remembered that we live in an "apartment" only a little larger than an automobile, with a kitchenette just a little bigger than our pocketbook! If that turkey got loose he would wreck the whole place, but I was game for my game, and with the help of a borrowed auto the bird was landed in our small back-yard and tethered to a tree by the hind leg! Then I appealed to the moderator of our church to come to the rescue of his pastor, and he came.

Dr. Evans, the said moderator, is a convert of Dr. Shinn, and helped to build the church in Chattanooga, and he is some enterprising. He had already invited the pastor and his wife to Christmas dinner, and so was willing to take the turkey as a peace offering, and so it transpired that we had a great and glorious Christmas with the turkey right out of my own pen, or, to be more exact, typewriter. It was a good turkey, raised and fattened especially for us, on a ranch way up in the Everglades where they run wild in the wilderness. Vermont has nothing on Miami when it comes to turkey!

Then the trustees of the church invaded our small apartment, and turned the grey and leaden day into a golden day by bringing the good wishes of the parish in the form of several pieces of real gold coin of the realm which will help us to ship golden oranges to the people in the land of the apple and cranberry. But not many, for it is a mysterious and deplorable fact

that oranges are often cheaper in New York and Boston than they are here. Here is one condition we can not lay to the lords of transportation; but this one virtue shining in a naughty world can never nullify the sin of express charges coming the other way.

When will there arise a marvelous wise man who will settle this question of transportation of people and products? Then will be settled most if not all of our evil conditions. Here and nearly everywhere all over the country, wood is being burned in bonfires to get rid of it, while only a few miles away the price of from twelve to fifteen dollars and, in some places, twenty-four dollars a cord, makes it prohibitive to those who are freezing. In some parts of the West corn is being burned for fuel, while people in other sections are starving. Up North the apples rotted on the ground, while it was almost impossible here to get enough for a dish of "sass," and here the oranges and grapefruit were likewise rotting on the ground in the country, while children cried for them in the cities.

I am a very moderate socialist, not yet able to determine what socialism is, there being so many definitions, but sometimes, when I want something for myself, like the other brethren, I wish the government would take over every form of transportation, from the Pullman to the wheelbarrow and the baby carriage, and carry everybody and everything free! But there is one slight obstacle: if this were true we should have the whole one hundred millions of our population right here in Miami, with all their goods and chattels, and I am not just clear as to what we should do with them!

We could accommodate a good many of them in the auditorium where the new First Universalist Church assembles for worship, for though we are having "good congregations" as the term goes, we have room for more. We have to recognize the truth of what I once heard Minot Savage say regarding the small forces of the Liberal Church: "The pioneer must always be in advance of the crowd; as long as we are a pioneer Church we must be lonesome; if we want the crowd all we have to do is to stop, and the crowd will catch up!" Well, we have not stopped yet. Still we are having the widest hearing of any church in the city, as the newspapers, recognizing the worth of our message, are publishing it in full every Monday, besides some extras during the week. And we learn that some of the hundred thousand people here, who have nothing else to do save enjoy the climate and kill time, find our improvement in the climate of the future life is rather agreeable, and the bore is taken out of their time and the hole filled with good cheer!

But we are not promulgating old-fashioned dogma but new fashioned doctrine which is profitable for reproof and reform in this present state. We have a program of life which will work, and we are developing more and more examples of its working. It is astonishing how eagerly the message is received and how few receiving it go to church where it is preached! Somewhere we have slipped a cog in our connection with the man-power which is needed to carry forward our work. Tthere is a whole lot I shall have to say on this subject, but not yet, there are still too many who are not able to hear it!

There is so much to do in this big city, it is no place for any one incapacitated in the slightest degree, either mentally or physically; the Athenians who wanted always to hear some new thing were but a short lap ahead of Miami! In spite of the epidemic of speculation in city lots which infects everybody excepting the parsons who have nothing with which to speculate, and which is rapidly extending the city limits well towards Jacksonville on the north, and towards Lake Okeechobee on the west, has already waded across the Bay Biscayne to the Island beach to paddle in the Atlantic, and expects to play hop, skip and jump over the Keys to the jumping off place at Key West—in spite of this disease or these worthy ambitions, material as they are, Miami, through its clubs and organizations, benevolent and otherwise, asks of the newcomer, "What have you to say?" And they want something along the line of moral ideals hitched on to the political or commercial life. They have not yet reached the stage of practise, but they are on the way. Our greatest political idealist, Mr. Bryan, who lives here, can and does command an audience of several thousand people whenever he speaks in the park, and on Sunday mornings he conducts a Bible Class which must be one of the largest in the country, and he talks and preaches nothing but practical idealism, if that is not a contradiction of terms. The people like what he says, and at the same time they say, I could never vote for him!

Here is revealed what is prevailing everywhere as well as here, the fruitage of centuries of Christian teaching through the Churches. It has often seemed that the Church was making little or no impression but these ideals which mankind is demanding to-day are Christian ideals; they are being thought and spoken into the life of the world, and presently they are going to be acted through all of our activities. We can not hurry God! His plans are not consummated with violence, they unfold with nature's moderation. The cause of Christianity is the cause of the ages, and in two thousand years we have made a slight start.

That is the way I am thinking about our part of Christianity. The Universalist Church started one hundred and fifty years ago expecting to do a two-thousand-years job in a century, but after a century and a half we find we have only just begun. We have "changed the climate of the religious world," which means that we are now ready to cultivate the ground and bring forth the harvest. I once worried over the slow progress we were making, but in these later years I am less troubled about the harvest than I am by the slackers who will neither sow the seed nor hoe the corn.

God will take care of the increase, if it is worth taking care of, and the conviction of my maturity, for I am not yet going to acknowledge age, is that among all the interpretations and adaptations of Christianity there is not one so vitally essential to human welfare as the Universalist. Therefore I am a Universalist; therefore I am here and am going to build here the biggest and best possible Universalist church through which to contribute our part to the fulfilling of the purpose of God.

F. A. B.

The Wisdom of the Workers

I---The Sunday School Teacher

Prof. H. E. Simmons, Akron, Ohio

THE teachers in a Sunday school hold the unique position of being in reality "the whole thing." It makes no difference what the superintendent may inaugurate to bring in new pupils, or what schemes of entertainment may be devised to hold the interest, the real question of whether the Sunday school will appeal enough to the boy or girl to make him stay and become an integral part of it, will rest almost entirely with the teacher in whose class he is placed. It matters not what standards of efficiency may be thought up and recommended by the General Association, every superintendent knows that the real acid test of efficiency, as far as his school is concerned, is not recorded by certificates or seals, but by the nature of the guidance afforded by the teaching force.

As far as the superintendent is concerned the teacher question evolves itself into two phases, "get 'em" and "keep 'em." This was as true in the good old days as to-day. The only difference is that the up-to-date superintendent is a little more careful in the "getting," and therefore does not need to worry quite so much about the "keeping." If you, fellow leaders, have not yourself been guilty of the following, I am sure you can remember something similar in your experience:

A teaching position has been made vacant in the school. Perhaps a new class has been created. A superintendent of the good old type, who makes his office a matter alone of the Sundays he happens to be present, stands before the school and appeals thus: "Now here's a fine new class of boys who want a teacher. Who will volunteer to do this? Yes, you can. We all can. It is our duty to see to it that this fine row of boys has a teacher." The duty appeal hits the mark and Miss Smith, a conscientious paper saint sort of person, with no further qualification however, volunteers for the "task." Both phases of the question have been answered, for forever after the question is not how to keep Miss Smith but how to get rid of her. All are finally settled, however, in just one way. The boys cease to come and Miss Smith is relieved from the "duty."

To obviate just such occasions as this, nothing wiser was ever created than the teacher training system. By this system even kind, conscientious Miss Smith, whose love and enthusiasm will help her over many difficult places, may be trained to become a real teacher. It is my opinion that a careful study of subject-matter, something of the theory of teaching, a little child-psychology, a great deal of substitute teaching under the eyes of the superintendent, and, lastly, a carefully adapted position at the right time, will do much for her.

These questions, therefore, ever present in the mind of the superintendent, how to get efficient teachers and how to keep them when once in the service, are both answered in just one way, "Train them," for there will come to that trained teacher so much real pleasure and satisfaction that there will be no question of giving up.

In stating the qualifications which I feel are possessed by the ideal teacher, I should place first enthusiasm. To us who have gone far enough along life's way to have met with some of its discouragements, this is sometimes hard, but after all we have but to respond to that effervescing life-giving enthusiasm which is already present in the class itself. One can feel its rejuvenating power come to meet him as he nears the classroom. Summon your personality to take charge and you are all ready for your task. The real teacher must have enthusiasm enough to carry him past those discouragements which are sure to come, and which must be analyzed and used as stepping stones rather than stumbling blocks.

In placing a teacher in charge of a class, all concerned, superintendent, class and teacher, must be convinced that, by adaptability, he is just the one to guide those under consideration. This means that the teacher must be one who will keep himself young enough and human enough so that the members of that class will bring their confidences and difficulties to him. He must know and appreciate the peculiarities of the individuals of his class so well that he can put his finger on those little dissensions which may arise and sometimes threaten to disrupt the class.

Too much can not be said in regard to the teacher's preparation of each individual lesson. One can not hope to have the pupils put any outside work on a subject which the teacher himself does not consider of enough importance to command his serious attention. By nature we all follow and admire those in any field whom we regard as authorities, and it is no different in Sunday school work. The teacher must be so thoroughly prepared upon each lesson that he is an authority upon it.

A teacher must be resourceful. Not all lessons can be taught in the same way. This brings me to the modern method of presenting a lesson *versus* the old one. In considering this matter I will take for example the lesson on Adonijah's conspiracy. According to the old method of reading around the class, questions and answers carefully read from a teacher's helper with one's thumb on the place, very little could be got out of this fine old story, and I can well imagine even a class of intermediate boys going to sleep over this lesson. One of my splendid men teachers would have taken the lesson and with his boys made out a moving picture scenario. They would have recorded it in their note books and the lesson period would have been all too short for them, while the splendid statesmanship of the prophet Nathan, with the good of Israel at heart, would have been clearly brought out. Another of my teachers, with a class of junior girls, once took this lesson, and for review had her girls prepare a little dialogue, giving the events of the day as seen from the standpoint of four little Jewish girls of the time. Perhaps in this

Bathsheba's generalship received a keener emphasis, and the little girls were getting pointers on the management of future Davids, but I am sure the great lesson was not lost.

Among the younger pupils, our teachers vary the lesson presentation with sand table demonstrations, scrap book illustration, the use of modeling wax, and numerous other devices, all of which the superintendent does not see. Dramatization is a favorite of the older classes, and happy is that class which can do something so well as to be allowed to present it before the entire school. One class once prepared a review lesson, in which each appeared dressed as one of the leaders of Israel, with a short composition descriptive of the character, and the school was permitted to guess whom they represented. This work may seem impossible to some of you, but as proof that such things and even more difficult ones may be done, I will say that one of my teachers, with a class of intermediate boys, once required them to keep a notebook, and announced also an examination for a certain day. On that day every one of his boys was there. He gave them a good list of questions over the work they had had, and all made grades above seventy, while most of them were in the nineties.

In addition to the religious education, the teacher of a class should be interested in and plan for a certain amount of the social activities of the class. The Sunday school need not necessarily furnish all the amusement of its pupils, but a certain well balanced portion should center around the church home under good wholesome conditions. If the class is a well organized one, this need not take a great deal of the teacher's attention, but be left where possible to the social committee. Some classes serve the double purpose of having a good time and helping the organization by getting together and having a spread or other amusement and at the same time addressing cards for the secretary, making decorations for the women's bazar, serving supper for the organization meeting or finding some other way to help out.

The times in which we are living require that we think beyond ourselves and that we bear in mind the needs and sufferings of those not so fortunate as ourselves. I believe that every Sunday school as a unit should be doing some form of social service work, and further, that every class in the school should have some individual piece of missionary work to do. To illustrate this, our school contributes forty cents a Sunday to the Japan Mission. We also furnish two quarts of milk per day to a poor family of our own city. We as a unit give generously to Armenia. Besides this, however, we have several classes who of their own accord support Armenian orphans, furnish Christmas dinners to needy families, furnish books for the Community House, etc., and in the final analysis this is the portion of the work which is most to be commended, as it gives the pupil the viewpoint of practical religion. "By their fruits ye shall know them."

Now you will ask where is the person who has the time to qualify under such specifications? We find as a rule, although it has many exceptions, that our best teachers are those who have had teaching experience and training in the public schools. Some of the day-school teachers are rather reluctant to take up Sunday school work, but where they can be interested they furnish valuable aid.

Very few teachers are by nature fitted to satisfy all the above standards, but if they have love enough for the work and enthusiasm enough, they may all increase their efficiency in each of these respects, and may become real teachers.

English Letter*

From Our Special Correspondent

OUR Baptist Prime Minister is having a hard time of it, and I should think that more often than not his most fervent prayer is that he should be saved from his friends. It was confessed on all hands that he contributed more than any other one Englishman to the winning of the war, and that he was—and in the opinion of most is—the only possible Premier for the time of straightening out that must follow such a period of weltering confusion. To-day he is being assailed by former friends, who seem to be supremely anxious to get him out of his position, but who, up to the present moment, have not been able to drop even a whispered hint as to a possible successor. The students of one of the Welsh Baptist Colleges, being dissatisfied with the progress made by temperance reform, have by unanimous vote decreed that the portrait of Mr. Lloyd George which has been hanging upon the wall of their Common room shall be forthwith removed—probably to the coalhole. Alas! it has not yet been reported that the Government, stricken with penitence, has decided upon prohibition for Wales as an outcome of this drastic—or is it petty?—action. Then last Sunday the pastor of the Congregational church in Aberystwyth let himself go, and again Mr. Lloyd George was the target. It seems that the Prime Minister has been guilty of the unspeakable wickedness of indulging in a round of golf with Lady Astor on a Sunday afternoon. The stern censor of ministerial morals forgot to say that before seeking physical refreshment on the golf links in the afternoon, the hardest worked man in the land had sought spiritual refreshment in the village church in the morning. The latter item was evidently unworthy of even passing comment. I hope my American friends will feel duly humbled when they reflect upon the fact that they are partners in our Prime Minister's guilt, seeing that it was one of their countrywomen who led him astray. It appears, according to this Welsh pastor, that the Premier's action places "*Sabbath* observance in danger." That is really good news. Why is it that Christian teachers take hold of a Jewish commandment and, stoutly

*Editor's Note: We print this vigorous defense of Lloyd George from one of our regular English correspondents, not because we agree with it, but because it is always the policy of *The Leader* to present all available information about men and affairs that vitally concern us all.

asserting that its observance is obligatory upon all, forthwith proceed to seek to compel their neighbors to keep another day, and that in quite another way? Stupid bigotry can surely go no further, and in the interests of a sane and wholesome Christian rest day it is to be hoped that some vigorous words of remonstrance will be addressed to this Welsh sabbatarian by his ministerial brethren.

Dr. Garvie (known to a goodly number on your side), who is chairman of the Congregational Union, evidently felt that it would not do to allow himself to be outdone as a critic by theological students and Welsh pastors, so at a meeting held the other night to protest against reprisals in Ireland he, to use the expressive language of your Artemus Ward, proceeded to "wade in." After saying that Mr. Lloyd George had been guilty of falsehood (evidently forgetting that assertion is one thing and proof quite another), he said that the Prime Minister had called them "imitation Gladstones," and added with vehemence, "I would rather be a hundredth part of Mr. Gladstone than the whole of Mr. Lloyd George, because there would be more principle in the fraction than in the whole figure." To begin with, Mr. Lloyd George did not call Dr. Garvie an "imitation Gladstone." When he used that phrase he was alluding to certain politicians and not to any theological professor, however eminent or eloquent. Some people are wondering what can be behind Dr. Garvie's bitterness, whilst others are saying that if there happened to be *anything* about which Dr. Garvie hesitated to express a dogmatic opinion, they would be prepared to take him more seriously on *some* things. Cocksureness has always been a vice of orthodox theologians, and it is saddening to find that they resolutely refuse to grow out of it.

In the work of national reconstruction, Mr. Lloyd George is up against the stiffest job ever tackled by the responsible head of a British Government, and it is distressing to find men who should help him, and whose prayers should help him, engaged in paltry faultfinding because in some detail of policy they unfortunately find themselves in disagreement with the Prime Minister, whose position should more often than not give him access to inside information, which in the nature of things can not be theirs.

I want my American friends to realize in this connection that criticisms are not weighty because they are wordy, and that noise proves nothing except the lung power of the shouter. An empty drum when vigorously beaten can make most folks in its vicinity to be painfully conscious of its presence. The great mass of the British people have lined themselves up behind Mr. Lloyd George because they believe that he loves his country and that he seeks honestly to serve it in its time of need. The fact that he has never hesitated to confess his faith in God, and regularly finds his way on Sunday, not to the wealthy State Church, but to the small dissenting chapel, has made them to realize that he has the courage of his convictions, and, like Cromwell's troops, "makes some conscience" of what he does. In judging Britain's Prime Minister, will my American friends do him, and their English friends, the justice of taking this fact into account?

I had meant this time to write something about Ireland, but perhaps it is just as well to leave that subject for the moment and see if anything comes of the Christmas peace negotiations.

Opening of the Western Universalist Headquarters

ONE of the direct results of the Million Dollar Drive is the establishment of a Western Universalist Headquarters Office in Chicago, at the Community House connected with the new St. Paul's Church on the Midway. The official opening of the office is planned for Jan. 18 and 19, at which time the Board of Trustees of the General Convention will be in session. A competent woman will be in charge of the office, and it is a matter of regret that at this time definite information can not be given concerning her identity. Negotiations are under way, but until the matter is finally settled no announcement can be made.

Dr. L. Ward Brigham, the minister of the new St. Paul's Church, and Dr. J. M. Tilden, the president of Lombard College, have arranged the program as follows:

Tuesday morning will be devoted to the meeting of the Board of Trustees. Tuesday afternoon at one o'clock there will be an open meeting to be attended by the ministers and laymen of the Mid-Western district, at which the General Superintendent will present the newly elected Mid-Western Superintendent, the Rev. Luther Riley Robinson, who will preside. Three subjects for discussion, covering the whole field, will be presented as follows, and ample opportunity for discussion will be given at the close of each subject:

"The Field and the Opportunity," Rev. G. C. Baner.

"Extension in Membership and Churches," Rev. G. H. Ashworth.

"Education and the Ministry," Rev. Pliny Allen.

Definite resolutions concerning these three subjects will be drawn up, and at three o'clock they will be formally presented to the Board of Trustees as follows:

"The Field and the Opportunity," Rev. Harry Adams Hersey.

"Extension in Membership and Churches," Rev. W. J. Taylor.

"Education and the Ministry," Dr. J. M. Tilden.

Dr. James F. Albion will reply for the Board of Trustees.

Tuesday evening at six o'clock there will be a reception by Judge R. S. Galer, President of the General Convention, and Mrs. Galer, after which all visiting ministers and officials with their wives will be the guests of Judge and Mrs. Galer at a banquet. All visiting laymen and other interested persons may attend the banquet upon purchase of a ticket.

Immediately after the banquet the official opening of the headquarters will take place. There will be short speeches by Dr. Brigham, representing the new St. Paul's Church on the Midway, and Dr. Lee S.

McCollester, representing the General Convention. The auxiliary bodies of the denomination co-operating in the establishment of this office will be heard as follows:

The Universalist Publishing House: Rev. Harold Marshall, D. D.

The General Sunday School Association: Rev. G. E. Huntley, D. D.

The Women's National Missionary Association: Mrs. Marietta B. Wilkins.

The Young People's Christian Union: Rev. Stanley Manning.

The Board of Foreign Missions: Mr. Henry C. Morris.

The Universalist Comrades: Mr. R. W. E. Hunt.

The Western Superintendency: Rev. Luther Riley Robinson.

Lombard College: Dr. J. M. Tilden.

Greetings to the assembled company will be brought from the East by the Rev. V. E. Tomlinson, D. D., and the reply from the West will be given by the Rev. M. D. Shutter, D. D.

Wednesday morning the Board of Trustees will continue their meeting and at the same time there will be a meeting of the Mid-Western ministers.

At eleven o'clock the Trustees have set aside an hour at which time any individual or organization with special reports or requests may upon appointment appear before the Board and present their petitions.

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A SUMMARY OF THE OFFICIAL MESSAGE TO THE CHURCHES

From the Federal Council of the Churches of Christ in America

IN the midst of world-wide unrest and uncertainty, we face the future with confidence and hope. Wherever we look, we find tasks which challenge and opportunities which inspire. The time calls the churches to resolute and united advance.

There is a message of faith and hope and brotherhood to be brought to a despondent and disheartened world. There are starving peoples to be fed. In our own country there are wrongs to be righted and injustices to be removed. We must speak the reconciling word to the peoples with whom we have lately been at war, and with whom we must soon associate in the constructive tasks of peace. We must settle the perplexing questions between our own country and Mexico and Japan in the spirit of mutual understanding and sympathy which Christianity inspires. We must fulfill our aspirations for international justice and good will, rendering a world-wide ministry to men of every nation and every race, and achieving a unity of spirit which shall make possible all the lesser unities that we seek.

To these tasks we would consecrate ourselves anew, and to this ministry we would invite men of good-will everywhere, recognizing how stupendous is the work, and how great the difficulties which confront us.

First of all, we would set our own hearts right with God, that He may do through us what He desires. We must show not by word alone, but by deed, what Christian discipleship means for men living in such a world and facing such conditions as confront us to-day—what it means for family, for industry, and for the relation of race to race and nation to nation. Above all, we must show what it means for the individual, for home and business and race will be what the men and women who compose them make them.

To accomplish these mighty aims, we as Christians must forget our differences in common service. A self-centered Church can not rebuke the selfishness of business, nor can the Church which is the scene of competition and strife be potent in face of the rivalries of nations.

We welcome, therefore, the voice that comes to us from across the sea from our fellow Christians in Lambeth, who join with us in calling the Churches to more complete unity. We reciprocate the spirit of their most Christian utterance.

In this hour fraught with the possibilities of healing or of disaster, one thing only can save the nations, and that is a will to united service, born of faith in the triumph of the good. To this faith we would summon all men, rededicating ourselves to the service of the living God, whose Kingdom is righteousness and peace and joy.

* * *

THE PEOPLE CAN BE TRUSTED

RECENTLY *The Leader* commented on Judge Lindsey's splendid victory in Denver as an example of how fully we can trust ourselves once the issue is made plain. Now comes a story from much nearer home that carries the same inspiring lesson. Peabody, Massachusetts, is a small manufacturing city, largely new American and non-American. It has been considered a difficult field for religious and civic work.

Not long ago the Rev. Robert A. Bakeman became pastor of one of its churches and set himself to be a minister to men. Some of his plain speaking aroused the antagonism of politicians, who decided to suppress him. Mr. Bakeman himself modestly and briefly tells the story of what followed:

"In October the mayor of Peabody asked the council to pass an ordinance requiring those who wished to speak outdoors to get a permit from the mayor and chief of police. In view of the fact that a state law already exists prohibiting under penalty the advocacy of an overthrow by violence of our existing form of government, it seemed to some of us that such an ordinance would not aid us in solving the problem as to how twenty-nine nationalities cou'd live together in justice and brotherhood. A hearing was given on the matter, and after an attempt by the mayor to wrap up in the red flag everybody who disagreed with his method of community development, the council refused to pass the ordinance.

"During the hearing the mayor said that the writer, who was the teacher of the Americanization Class, would not be allowed to teach longer with his consent. He moved at the next meeting of the School Board my discharge. After a request for a public hearing was denied, a private hearing was held, and

the Board voted three to two, with one not voting, to sustain me.

"At this hearing, however, the mayor, who is also district attorney for Essex County, brought out the fact that I had once been a member of the Socialist Party and had been arrested five times in connection with the strike of foreign-speaking workers in New York State.

"Although this was a private hearing and the mayor had refused to allow a stenographer to be present, the Peabody local paper printed the story of what happened. It seemed to many people that the only thing to do was to bring the matter before the people. One day was left for filing papers and signatures were obtained for the nomination to the School Board.

"One rally was held, attended by 1500 people, at which the writer interpreted his experience and philosophy of life. Nothing more was done. At the December election out of a vote of 5,000 I was elected by more than 1,200 majority over the man who had voted with the mayor to discharge me from teaching the Naturalization Class.

"There are almost as many interpretations of an event possible as there are interpreters, but it would seem that one of t iem might fairly be that the people are prepared, when they see it clearly, to vote *aye* on the proposition that the ordinary citizen who is not financially endowed may participate in government and make his contribution to the common good without losing his job or being assaulted with the long-handled muck-rake."

* * *

A LETTER TO THE GENERAL SUPERINTENDENT

Dear Dr. Lowe:

You have asked me to write a few lines telling how the Westbrook church went "over the top," by doubling its *Leader* subscriptions and the membership of its Young People's Christian Union.

At the very beginning of the Crusade for church members we saw the necessity of having as many *Universalist Leaders* doing missionary work in the parish as possible. Let us get this clear. There is nothing that can take the place of this denominational paper in the special work it is doing. The *Universalist Leader* is the great advertising medium of the Murray Anniversary Crusade, and it is also one of its chief inspirers. Every *Leader* that comes into this parish is a worker for the success of the movement that shall add one hundred per cent efficiency to the Westbrook Universalist church. I have learned, and every Universalist minister needs to learn, this lesson, that the *Leader* is one of the most valuable assets that the individual church can have.

Immediately after the great Pilgrimage to Good Luck and Gloucester we started to double the number of *Leaders* coming into this parish. For a number of weeks, as long as Dr. Bisbee's fine articles on the pilgrimage lasted, I had a copy sent to the families that I thought ought to and would subscribe to the paper. Then we appointed our subscription committee, with the result that in a few weeks we had secured, without any great effort, the required number of subscribers.

Then it was noticed in the parish that something was happening. The Y. P. C. U. began to show signs of vigorous growth, but that was the natural result of certain causes that had been operating in the parish. We sent two delegates to the Good Luck meetings and these young people came back with a new light in their eyes. They talked the Pilgrimage and read the *Leader*. Others became interested and the organization had to grow.

We have several auxiliary societies connected with the Westbrook church, and they are all organized to do what the Union has done. The more than doubling of the *Leader* subscriptions and the membership of the Young People's Christian Union was natural and inevitable. This anniversary is the greatest opportunity the Universalist Church and ministry has ever known. We have put our hand to the plow, and the church or the minister that looks back, like Lot's wife, "ought to become a pillar of salt."

Yours very truly,

Harry E. Townsend.

Westbrook, Maine.

* * *

THE PARABLES OF SAFED THE SAGE

The Parable of the Ravenous Beast in the Cellar

THERE came unto me one of the sons of the prophets, and he bowed low before me as young men bow before their elders when they have need of wisdom and know it. And that is not always, but sometimes.

And he said unto me, O Safed, live forever. Thou art a venerable man and one who is wise.

And I said unto him, So far as the passage of years is concerned, thou speakest truly. As to Wisdom, we shall know better when I learn what advice thou dost desire, and whether it be something about which I have knowledge.

And he said, O Safed, I went forth from the School of the Prophets no great time ago, and I am the Minister of a Dear Little Church.

And I said, See that thou love it well, and continue to love it, even when the years shall come that find thee in one that is larger. For there is no Church so small but it deserveth a Minister better than any of us.

And he said, Thou speakest truly. And now, behold, the people of God in that place have dealt kindly with me and with my wife. And they pay us our Stipend on the last day of every month. And in many ways have they shown us affection. But, O Safed, a year ago they built us a Parsonage, and it is a Lovely House.

And I said, Thou art in Great Luck, for the Housing Problem is Some Problem to those who are not thus provided.

And he said, it is even so. But in the cellar of that house is a Ravenous Beast, and the hunger of that Beast is Something Fierce.

And I inquired of him the name and manner of the Beast.

And he said, The name of it is a Furnace. And last Winter it Devoured Coal to the total cost of an hundred and thirty and eight shekels. And my stipend is but twelve hundred shekels. And I have food and books and other things to buy, and the Lord hath

spoken kindly unto us with the promise that there will come to us a Little Child, and we do greatly rejoice. But we think of the coming of Winter, and of the great beast with the Wide-Open Red Throat that crieth for Coal. And we know not what to do. For we love our people and they love us. But it cost us much to furnish the lovely new house, and we are in Debt. And we fain would owe no man anything but to love one another.

And I said, I will write a Parable concerning this same Beast, and I will remind the people of God in every place, that the Good Old Summer Time is past, and that in every parsonage there is a Ravenous Beast that crieth for Coal. And I will speak kindly unto them, saying,

Hear me, O ye people of God, and let me thank you for your kindness to all ministers, both old and young. For this may the Lord reward you. And now, behold, consider whether it be not possible to add to your kindness this one beside that ye Endow the Beast in the Cellar of the Parsonage, that the Minister freeze not, and that he and his wife and the baby may warm themselves in comfort, and bless you for your kindness.

* * *

MURRAY MEMBERSHIP AND CONSTITUENCY CRUSADE

Note: Each week until further notice, this column will contain items and suggestions which will be helpful to our churches in the Crusade. Further particulars on any feature mentioned may be had on application to the office of the General Superintendent.

The Psychology of the Crusade

Perhaps it is a little late, but not too late, to speak about the psychology of the Crusade phrase. Even at the risk of monotony, due to constant repetition, fix the Crusade phrase in the minds of the people. Make it catch fire in the minds of your people. Keep "harping" on it. Make it an obsession. Serve it hot morning, noon and night, for breakfast, dinner and supper. Use the phrase constantly in your pulpit, in your church paper, in the Sunday school, Y. P. C. U. meetings, etc. Naturally some one will say: "Please give the Crusade a rest." But the majority will get the idea and do something. Better have some one say, "Give it a rest," than to have every one say, "No one in our church knows there is a Crusade."

Giving Out the Anniversary Certificates

You know all who have joined the church since Oct. 26, 1919, are entitled to one of these special Anniversary Certificates of Membership. One minister recently hit upon the happy idea of making a special event of giving out the "back certificates." He invited all who were entitled to them to be in church on a certain Sunday. They came and at a proper time in the service they all came down in front. He then delivered to each one an Anniversary Certificate rolled up and tied with a ribbon. He had a chance to say a few well chosen words about church membership. The event attracted attention to the Crusade, created interest in it and was a means of getting more new members. It's a happy thought. If you haven't given out your "back certificates," why not do it this way?

The All Day Crusade Sunday

Many churches are finding it very profitable to set aside a certain Sunday and make an all-day affair of it in the interest of the Crusade.

In brief this is the plan: Naturally announcements and advertising matter are put out several weeks in advance. The people are asked to spend the whole day in the church. The morning sermon is by some one from the outside, supplied possibly by the Murray Lectureship. It deals with the church as a medium for the promotion of Christian idealism in the community. This sermon is definitely related to the Crusade.

During the Sunday school hour the men are "corralled" and talked to about the Comrades in the Crusade.

At one o'clock all have dinner in the church, prepared by the ladies. It makes a wonderful family gathering.

In the afternoon a conference or mass meeting is held with the General Superintendent to lead the discussion or make the address. Supper may be served at six o'clock with another big meeting in the evening. The whole program turns upon the Crusade.

This plan was started by the Rev. John Sayles and his people in Buffalo, and has since been followed by several other churches. It is one of the best inspirational programs yet brought to light. Better try it. We will do our best to give you the speakers.

* * *

THE SUNDAY SCHOOL LESSON

Charles A. Alden

PROMOTION IN THE KINGDOM—JAN. 23

Text: Matthew 20 : 17-23

Attending a Convention

A party of friends are on the road to Jerusalem. Jesus is taking the twelve on a trip to the city. They are to attend a convention in which assembly the issue of world peace is to be decided. In it their hearts are to experience the extremes of joy and despair. They are delegates to this convention. But they are not ripe for the spiritual franchise in which they would have power to determine great human policies. He is their leader, a place he has earned, and for which he is fitted by large vision and ability of endurance. He knows that he is leading a minority which looks like a forlorn hope. But he goes on just the same. With more hope of a hearing and of success we pray to be excused, or excuse ourselves without prayer.

Companions in Travel

On the way they discuss what is going to take place. The reaction of the disciple mind is so very human that it illustrates our own. He tells them of defeat and death. Yet they look for the happy ending. They can not believe that what they anticipate shall really fail. They listen to him but what he says does not register. They expect the miracle of escape, that somehow just at the last moment their hero shall demonstrate the futility of opposition to his way. Their minds catch the last phrase about being "raised up." That is it. That is what they have been looking for. Perhaps there will be thrilling moments when it looks as if all were lost, but it will come out all right. Yes. He just said he would be raised up. Israel's day dawns. It may be very dark for a few moments just before the sunrise, but what of that? Is there any individual, or any church, that has not muffled the real statement of the Christ by the same mental insistence on our own ill-planned ideas? We believe in the coming kingdom, but it is the kingdom of our minds, not his. It must come, but it must come in our way.

Differing Elevators

Sure that though he may "be condemned to death" he will not die, that though he may be delivered to mocking, scourging, and crucifixion, these humiliations will never really come to pass, they take his words of being "raised up" to mean his coronation. Thus it seems to the mother of the sons of Zebedee that this is the time to speak out. So she and her boys come worshiping him who wanted not worship in the least. But what has his wish for them? Is he not about to be raised up to a royal throne? They come with the worship they consider the due of royalty, but with petitions for places. Give us the seats on the right and the left. Issue the royal command right now. Name the cabinet before inauguration. The selfish never know how their own words sound. Angels would have been careful of intrusion

after such statements as Jesus had made, but fools rush in to their own confusion. Jesus knows at once that they have no realization of how he is to be "raised up." Their thought of elevation is of another type. "Ye know not what ye ask." Compare that with the prayer on the cross for those who "know not what they do." Ignorance is the one great enemy of truth. In the heart of friend or foe the result is the same. With the foe, however, there is the extenuating circumstance that they have never enjoyed or accepted contact and instruction. The ignorance of those who have taken the course—how can it be explained or overcome? Jesus has ever been the leader of the unled. The sons of Zebedee is a spiritual tribe, whose name is legion, and among whom race suicide has never been practised. We have traveled with him, we have heard his words. But while he talked we were thinking of something else, and we only caught the last words about being "raised up." Those attracted us. His path has been cluttered by the sons of Zebedee all the way from Jerusalem to Versailles. Seats and their setting have ever appealed. We feel able for anything if we can take it sitting down in the regal place.

All Men Equal

How natural the rivalry of place seems to those who know the ways of party politics. The sons of Zebedee must meet the field. The ten are filled with indignation at them. "How do they get that way?" some one asked, who had not been bold enough to admit his own aspirations. And then in the solemn hour preceding his great appearance the leading man has to stop and give his attention to the rehearsal of minor parts. Is there a bit of satire in his saying that the Gentiles have rulers that "lord it over them?" Common simple term. How often do we use the very words! But the Gentiles were no worse than the Jews. The Jewish rulers did the same thing. But Christians have another test. Their system shall be built on service. No sons of Zebedee shall ever have any place that they have not earned. Churches may appoint but the Christ will not confirm any such.

Autocracy versus Democracy

The whole discussion of government over which state, national, and international councils have wrangled to exhaustion of themselves and the people they represented, is settled justly, fairly, squarely, in less than four score words. The yard-stick of government. The standard of the state. The score of the angels' song. The end of the Wise Men's search. There is no other way given under heaven or among men whereby we may be saved either from war or to peace and righteousness. Here in service is the more abundant life. We are saved or damned according to our own choice. The peacemakers who want to be blessed and to give blessing are children of God, whose Son the Christ is; but they call no man, Zebedee, upon the earth their father. His life was one of service, ministering unto others. He paid "the last full measure of devotion," giving his life a ransom for human intelligence to liberate it from the bondage of ignorance. Men can no longer claim that they do not know the way, except they indict themselves as a wilful few.

* * *

NOTES OF THE MORNING

Caught Through the Early Mists by a Staff Reporter

Who Is a Church Member?

"Down through the centuries the guardians of formalism have always assumed the right to define church-membership—and to admit or deport whom they chose. They have, as have the officers of government, built up an ordeal containing two elements, the formation of belief and the performance of prescribed rites. Upon the successful completion of the ordeal, an alien was supposedly brought within the fold. . . . Like crutches, this device is of use only because of lameness. But lameness, it is affirmed, is universal; therefore all men must use crutches. The truth is, however, that lameness is not universal. The fallacy is in elevating the particular into a general. Human weakness may be universal; no particular form of it is. All men may need help, but all do not need the same kind of help. . . .

"The soul of the Church is the people believing and loving; the body of the Church is the people at work protecting human welfare. Apart from these the Church has no existence. That is to say, organized interacting living, of a particular kind, is the Church. . . .

"In the state, one must enroll to vote, that is to exercise one's sovereigny. One does not need to enroll, however, to pay taxes, enter public discussion, become a producer or go to war, and thus engage in the serious business of the country. One who is not formally accepted in the Church can not vote. No. But church work and the Kingdom are not promoted most by the purely artificial device of voting. There are votes and votes. There are the votes of the board meeting or the congregational gathering where some money is appropriated to this or that, some committees are appointed for this or that, a pastor is called or dismissed, and the church machinery otherwise oiled. But who will insist that such participation is more significant than . . . . the *willing* of church and Kingdom progress? Is that not really voting?

"The fact is that a candidate can be forbidden only the inconsequentials, the externals, by some stiff-necked officials. And if he is forbidden these, when desiring them, and continuously participating creatively, the congregation so behaving is no better morally or spiritually than a club of snobs, for it *is* a club of snobs. It can make no claims—it can make them but can not make them good—of being a *special* promoter of Christian ideals and relationships, for these are not exclusive, but as wide as God's mercy.

"Thus a roll-book is a very childish test of membership. There will be a new impetus to Christian progress when that borrowed device is cast aside and people regularly and gladly fellowship without reservation all those who come continuously and creatively participating in the Christian program." (*Frederick E. Lumley, in The Christian Century.*)

Truth and Sonship

"Truth grants that a son may waste his heritage and become a prodigal, but, repentant, can return again to his Father. Many philosophers, however, would have all sons become prodigals in order to have a share of the 'fatted calf.' Such are forgetful of the fact that a worthy son never dishonors his father, that he needs neither the kid nor the calf to guarantee the father's good-will or to retain a cheerful mood among his friends and associates.

"This parable, as no other, puts the seal of sonship above all other kinds of fellowship. Paul had the correct idea when he said: 'Because ye are sons, God sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Therefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.' (Gal. 4 : 6-7.)

"This truth Jesus taught his disciples under a number of illustrations, or parables. The fellowship of the world is one-sided, although it has many shades of garb, which cloak the fraternal spirit, but they all end when fellowship is most needed.

"The sonship that Jesus stood for was available at all times, and at its best when all others failed, as the prodigal exclaimed, 'I will arise and go to my Father!' " (*W. P. Zimmerman, in The Lutheran.*)

* * *

How little we know the hearts of those with whom we touch elbows. The man who goes about his daily task with a smiling face may be carrying a great load of anxiety and sorrow. This world is full of brave and gallant souls who exemplify in everyday life as high a courage as was shown by our soldiers at Chateau Thierry or in the Argonne. The hero of the common life may walk by our side, and we know nothing of his bravery until he has disappeared from the ways of men. It becomes us to be charitable in our judgments.—*The Baptist.*

Home and Children

FRIENDLY POETRY

The poems to be printed in this department must meet the human test. They must have sympathy, understanding and, above all, faith.

SYMBOLS

Sometimes I think a pure white flower
A holy sign must be.
Some day, mayhap I'll gather one,
And set its mark on me.

Sometimes I think a butterfly
A sacred symbol, bright.
Some day, mayhap I'll lure me one,
And worship with delight.

Sometimes I think a flying bird
Is just a soul set free.
Some day, mayhap I'll capture one
To wing my flight for me.

Gene Stratton-Porter, in Good Housekeeping.

THE LITTLE STAR-GAZER—IV

Dearest Aunt Sue:

Mother has written you a long letter about our Christmas. We had fun and red candles and a little tree on the table and our songs, but it was lonesome without you at our other home. Daddy showed us how to play the Astronomy game, but it takes a long time and I have to go to bed because I have to look at all the cards. Mother found a opera glass in her stocking. Dad ly knew all about them. They are pretty and shiny. Aunt Sue, do you member last Christmas Eve and the sleigh and the star like the Star of Bethlehem and it was named Sirius and you gave it to me and said it was my star forevernever? Please tell me about Sirius when you write me the star story letter next time.

Your loving Little Sue.

My dear Little Sue:

Your dear little letter is still here in my desk waiting till I could write a long answer to it. I'm *so* glad you had such a lovely Christmas Day, though it didn't seem really Christmas here without our Little Sue dancing up and down in front of the tree and watching the red candles being lit.

I'm glad you and Mother and Daddy have learned to play the Astronomy Game, because it will help fix the constellations in your little head.

I'm especially delighted, too, that Mother got the beautiful opera glasses, because she will let you (ever so carefully) look through them and see, oh, so many more stars and their colors and their "partner" stars—and this time the wonderful nebula in Orion.

Bless your dear little heart, of course I "member" the sleigh-ride up country a year ago Christmas Eve, and how we came home from the church in the Hollow with the sleigh-bells jingling and the runners creaking on the crisp, hard snow, and in the sky—so clear and black, almost—we saw Sirius rising in the east, more dazzling than any of the bright illuminations on the tree. I'm so pleased you remembered Sirius, and always will—because it's *your* star.

So here is the story:

Big books tell us that there never were any people who did not know Sirius—and no wonder, for it's the brightest fixed star in all the sky. It is a sun and it took nine years (a few years more than you are old) for its beautiful rays to reach our earth so it could be seen here. You can see for yourself it's much brighter than Altair, the standard first magnitude star, and that it is blue-green in color.

They call it the Dog Star, and if you follow the

map you will find also the Little Dog Star—Procyon. The Big Dog Star, Sirius, is in the Dog's nose, and he is standing on his hind legs, with his tail out behind (though I haven't drawn him so), and he is supposed to be following Orion because he is a great hunting-dog.

Now you can look up above to Orion, the most glorious of all the constellations. Without the picture can't you 'magine a great giant, strong and courageous, with his shiny belt of three stars in a row, and his shoulders marked by two bright stars in the triangle, and the short sword hanging from his belt, and the other very bright star in the foot?

Through Mother's opera glass you have a chance to see hundreds of little stars more in Orion, and one beautiful object especially: the nebula in the sword, like a misty little cloud. Do you remember the one in Andromeda's girdle, too? And can you see any clearer the colors of the two first magnitude stars, Betelgeuze

(pronounced Beteljeuze) and Rigel? You write down the answers and let me know what you see.

Rigel is a double star and so are the stars at either end of the girdle.

I wish there was a good story to tell you about Orion, he makes such an interesting constellation. He was a famous hunter, as his mother was a famous huntress before him. He did all sorts of couragous deeds and mighty works and conquered every kind of animal on the earth. But a great Scorpion sprang up out of the ground one day and stung him in the foot, and after that he stayed up in the sky. (We'll see the Scorpion with its bright red star Antares next summer before we come home from vacation.)

I'm jotting down on this extra sheet of paper

some sentences from the Bible about Orion and some of the other stars we'll come to know, and you slip them into Mother's Bible for safekeeping, so some day when you're a big girl you can hunt them up yourself.

Psalms: Seek him that maketh the seven stars and Orion and turneth the shadow of death into morning.

Job tells about God, who "commandeth the sun and sealeth up the stars; who alone spreadeth out the heavens, and maketh Arcturus, Orion and Pleiades and the chambers of the south."

And in another place, God asks of Job: "Knowest thou the ordinances of heaven? Canst thou bind the sweet influences of the Pleiades, or loose the bands of Orion; canst thou bring forth Mazzaroth in his season (meaning the constellations in the Zodiac), or canst thou guide Arcturus with his sons?"

Good-night, dear Little Sue. New Year's Eve, when Grandpa and I came home from town we stood on the porch and watched Orion and Sirius in the sky in the south. You will see it in February better, so this letter is a bit ahead of time for a little girl in the West, but it's in memory of our Christmas Eve a year ago, when Sirius became your very own star, the "beautifulest" in the whole sparkling winter sky.

Tell me when you first see it and Orion, and tell me some night you will kiss your hand to it for me and I will kiss mine back to it for you!

Your loving Auntie.

Auntie Sue dear:

I wanted like *everything* to write you before but I kept looking so long through Mother's opera glasses I had to go to bed soon. I could see my Star and I love it more all the time. It is so blue. I am sorry when I can not see it. Daddy says it has something to do with dog days in summer, when it rises with the sun. So I have something to tell Aunt Sue about that. And I could see the little cloud in Orion's belt and lots of little stars all around him. Betelgeuze is orange and Rigel is white and they are the brightest and prettiest next to Sirius. If it is a lovely night next Tuesday night I will throw a kiss to Sirius for you for good-night.

Your Little Sue.

* * *

TWO LITTLE BOYS

Little America

Gladly I saw him
Running along,
Eyes full of laughter,
Singing a song.

Cheeks red as roses,
Heart full of joy,
Lips like ripe cherries,
Dear little boy.

Clad, oh, so cozily,
Cap on his head,
Warm little overcoat,
Nothing to dread.

Pausing to greet me,
Dear little man,
Eagerly calling,
Ere on he ran:

"It is lots colder;
Don't you think so?
Oh, how I hope it is
Going to snow."

Poland—A Dream

Sadly I saw him
Running along,
Eyes full of misery,
Singing no song.

Cheeks gray as ashes,
Heart without joy,
Lips drawn in agony,
Dear little boy.

Clad, oh, so scantily,
Bare little head,
Hunger and nakedness,
Terror and dread.

Pausing to greet me,
Dear little man,
Wearily whispering,
Ere on he ran:

"It is lots colder;
Don't you think so?
Oh, God! I fear it is
Going to snow."

Walter Westley in Arkansas Gazette.

* * *

CHOP SUEY

Young China is reading Thorstein Veblen systematically, judging by a substantial reorder covering practically all of Veblen's books. We wonder what the patient Chinese mind will think when it strikes this Veblenian sentence appearing in his latest book, "The Place of Science in Modern Civilization:" "If we are getting restless under the taxonomy of a monocotyledonous wage doctrine and a cryptogamic theory of interest, with involute, loculicidal, tomentous and monoliform variants, what is the cyptoplasm, centrosome, or karyokinetic process to which we may turn, and in which we may find surcease from the metaphysics of normality and controlling principles?"—*Quoted by the Chicago Tribune from the "Los Onglaze" Times.*

Young People's Christian Union

THE DIRECTOR'S DATES

Jan. 15-16. Indiana State Rally, Muncie.
Jan. 17. Anderson, Ind.
Jan. 18-19. Chicago, Ill.
Jan. 23. Morning, St. Paul, Minn.
Feb. 1. Peoria, Ill.

* *

BAY STATE RECRUITS

Senior Unions at the First Church in Cambridge and the Universalist-Unitarian Church at Braintree are the latest additions to the ranks. The latter organization has felt it best to affiliate with the national organizations of Unitarian and Universalist young people, reporting half of their members to each. This will be an interesting experiment. They are co-operating in the activities of the South Shore League.

* *

YOUNG PEOPLE'S WEEK

As the time for this annual event in our denominational calendar approaches, word comes to headquarters of plans that are being made to give the Y. P. C. U. entire charge of the morning church service on Jan. 30.

Entirely aside from any other value, the observance of Young People's Day in all our churches would do more than any other one thing to turn the thoughts of many of our young men and women to the ministry as the field of their life-work. Participation in the church service reveals to them their own ability along this line, and the creditable work they do brings words of commendation and encouragement from older people in the church.

There is another factor which enters into the observance of the week, and that is that it makes the members of the Union Murray Crusaders for the Union and the Church. In a considerable number of parishes, the activities of the young people in seeking primarily members for their own organization has brought new families into touch with the church, and not infrequently the relationship has become permanent.

A matter not to be overlooked is the power of such an observance to hold the interest of the young people who are already considered a part of the parish. Oft-repeated evidences of the interest of the church in its young people are necessary. Even older folk like to be assured from time to time of that interest. It was the observance of Young People's Day in the little Woodlawn Church in Chicago which aroused my flagging interest in the Church and the Union. Perhaps I should have been in the Church to-day without that influence, but there was nothing in my environment then to suggest it, and certainly there would have had to be something else to do for me what that observance of Young People's Day, and the evident value placed by that church upon the young people, did.

TRAVELS AROUND HOME

The holiday inactivity has continued, and the Director has had the privilege of spending most of the evenings at home. A few churches and Unions have been visited during the holiday season: there was a seed-sowing trip to North Cambridge, where it is hoped that a Union will be organized in the near future; I have supplied the pulpits at Marlboro and Hingham, Mass., on two Sunday mornings, and have visited the Unions at Lawrence and New Bedford.

Most difficult of all the services which the Director has been called upon to perform while in his present office was the conducting on Jan. 5 of the funeral of "Bob" Barrett, as every one called him, a member of the Newtonville church and Union, a delegate to the last two National Conventions of the Y. P. C. U. and one of the young men in the Union who are seriously considering the ministry as their life-work. The whole Church has suffered a loss.

Now the busy season begins again, with a three days trip into Maine, followed by a five weeks trip into the Middle West, after a day and a half in the office and at the Massachusetts Ministers' Meeting.

Stanley Manning,
Director of Young People's Work.

For the Quiet Hour

What had he forgotten from his calculations? Only God!

Joseph Parker.

There is a strange deep saying of the Old Testament in which a psalmist charges the Hebrew people with limiting the Holy One of Israel. We limit God when we think meanly of Him and teach men an impoverished doctrine of His grace. We limit God when we will not keep His commandments and do His will. We limit God by every act of rebellion which blocks His way. But there is one way in which we limit God most effectually of all. That way is by our prayerlessness.

W. M. Clow.

Christ is so related now to the souls of them that receive him, that he is present with them in all places, at all times, bearing witness with their spirits in guidance and holy society; a friend, a consoler, a glorious illuminator, all that he would or could be if we had him, each to himself, in outward company.

Horace Bushnell.

"Even this world is larger, deeper, richer and more glorious than we have yet discovered. Why do we go about as those who, having eyes, see not? And why do we miss the beauty and the wonder of our quiet days and commonplace surroundings? For there is not a place upon the earth, however undistinguished, but God is there to give companionship and satisfy our thought."

How many persons reflect that the day's work has an eternal significance? How many try to find the key to their own endeavors? The world is a dreary, disappointing place if we live for the moment only. Everything becomes sacred if we consecrate it to the idea of the Kingdom of God. No labor is degrading, no task impossible, no position unworthy of the children of the All-Father.

R. G. Campbell.

If you intend to go to work, there is no place better than where you are. If you do not intend to go to work, you can not get along anywhere.

Abraham Lincoln.

We are in danger of getting so used to things that we do not realize their worth. It is bad for a man to get used to God's love, to the comforts of home, and the blessing of health. It is a bit of the hurt of sin stupefying our senses when it is so. We should aim to cultivate the same freshness of appreciation of our blessings as when these blessings came.

S. D. Gordon.

God's kingdom must come in our own hearts before it can come in the world at large. It is only true and loyal subjects of the kingdom who can extend its boundaries and further its interests.

J. D. Jones.

Sorrow itself is not so hard to bear as the thought of sorrow coming. Airy ghosts that work no harm do terrify us more than men in steel with bloody purpose.

T. B. Aldrich.

Do not look forward to what might happen to-morrow; the same everlasting Father who cares for you to-day will take care of you to-morrow, and every day. Either He will shield you from suffering, of He will give you unfailing strength to bear it. Be at peace then, and put aside all anxious thoughts and imaginations.

Francis de Sales.

The opening of the heart is man's, the entering into it is his. He enters the spirit home the moment its doors are thrown open, bringing with him spiritual entertainment. The guest becomes the host, for when Christ comes he comes as a King, bringing his own rich entertainment with him, and sharing it with us.

James M. Campbell.

The W. N. M. A.

Conducted by Mrs. Marietta B. Wilkins, 52 Essex St., Salem, Mass.

A POSSIBLE IMPROVEMENT

Be still and know that I am God! How often we wish that this suggestive text could be writ large on our church walls. We recall the little Wayside Chapel in Maplewood, Mass., where this text was repeated as the children of the neighborhood assembled daily after school for the brief period of worship. "Be still and know that I am God," repeated Mrs. Bruce in commanding tones. It was a fine basis for religious instruction.

We recall one church, which is typical of many others, no doubt, where the buzzing voices with sibilant s's make spiritual peace and quiet impossible; no pre-lecture period or movie house can compete with it, for it seems to be the social period of the church. The choir is practising for the coming service certain joyful noises unto the Lord, perhaps twisting and trilling and agonizing some sacred Biblical texts in a fashion to nullify all religious impressions. Old friends have fled to other church homes where calm can be found in a brief period of silent prayer and meditation before the service begins, the right preparation for the message the careful pastor has brought. Perhaps he, too, can not be found, having fled to some remote corner of the church because of the upsetting influence of his animated flock.

In one church a stranger from another communion and another country as well, came one Sunday to listen to "a service in a Christian land" on that summer's day; the cheerful parishioners were laughing in a way to be heard all over the church—the handicapped pastor did his best but the brief period hardly allowed for a real calm to prevail. "You have a fine faith and I like your church," said the polite visitor, "but you are more informal than we are." Her hostess, ashamed beyond all relation of it, remarked, "I think in many of *our* churches this condition does not prevail, it seems to be a local habit."

Isn't it a crucial mistake to allow such conditions to become chronic? Can it not be remedied?

We recall a church where a committee meets regularly for the consideration of a perennial topic: "How can we improve our church?" The minister's wife, who evidently from her strategic position realized to the full the insidious influence and tragedy of it all, threw a bombshell into the meeting by suggesting that pre-church socials, calls, and visitations cease and that a becoming quiet be allowed to prevail in the sanctuary. Consternation, not to say resentment, prevailed, but one oil-pourer whose quick and just discernment revealed to her the hideousness and weakening influence of it all, remarked, "I think our pastor's wife is right; there should be more of reverence in the church; we can improve our church by heeding this wise counsel." It was done and no one regrets that their pastor's wife was wise in her generation and had the courage of her convictions.

In how many of our churches is this the condition? Let us all, as Universalists, be known for our reverence for sacred things, let the church be a sanctuary where meditation may be possible for those who need this period of calm and which is their right. We have a cheerful faith, but that need not lead to exaggerated manifestation of cheer.

Let this chargeof in formality in our church worship be an impossible criticism in the years before us, and we believe that our congregations will increase in size, in regular attendance, in efficiency, that even the "tired" business man will find in church the desired calm and peace now attained in a quiet library, slippers and the Sunday paper, and the preacher's path be made a little smoother. Think on these things.

Sunday School Search Lights

(The address of the General Sunday School Association of the Universalist Church is 359 Boylston Street, Boston, Mass.)

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* IT'S TIME. Have you sent for *
* one of the new catalogues of Sun- *
* day school supplies issued by the *
* Publishing House? Have you re- *
* ported your membership on Jan. 1? *
* Have you begun to plan for the con- *
* firmation class? *
* * * * * * * * * * * * * * * * * * * *

A JANUARY BILL

Here is Bill from Suffolk, a typical negro lad from the South and a good representative of Dr. Jordan's school. He has great

possibilities for either good or evil. By helping to turn him in the right direction we shall be making one contribution toward solving the difficult race problem, which is now causing serious concern to all thoughtful Americans.

The school at Suffolk is a good one, run on the lines of common sense, and fitting its graduates for self support and citizenship.

Last year our Sunday schools co ed eight hundred dollars toward the work of Dr. Jordan and his band of self-sacrificing teachers. This year they will give even more.

* *

THEY GROW! WATCH THEM!

The membership campaign is on in good earnest—which means that the workers are good and earnest. We are constantly hearing of encouraging gains. Here are a few samples recently reported:

Fitchburg, Mass., from ninety-nine to 132 since vacation.

Towanda, Penn., from sixty-five to 110 in six months.

Lowell, Mass. (Grace), nearly a hundred additions in a few months.

Providence, R. I., twenty-one new members since Rally Day.

We hope that all schools will emulate these, not only in adding members, but in reporting their gains.

* *

SUCCESS IN SHIZUOKA

Rev. Hazel I. Kirk, beloved missionary from our American Sunday schools, writes with enthusiasm of her present work in the beautiful Japanese city of Shizuoka. After describing her new surroundings, she says:

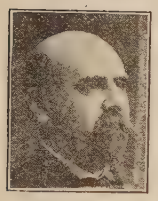
Our new buildings give us a thrill of pride every time we approach them. We are happy too in the way that our work is going. Our kindergarten now has sixty children in it, the Sunday school over a hundred, the night school is full to the brim, and everybody is happy. I have started a class in English Bible for young men. I started with seven members three Sundays ago and yesterday had twelve. We are having a song service preceding the evening service, half English and half Japanese, that is the first half is given to English hymns and the last to Japanese. I teach three classes in English one night a week at the night school. Our Sunday school is at present the largest in Shizuoka.

Much love to all American friends.

Hazel I. Kirk.

Among Our Churches

New York City Letter



Divine Paternity.—The Metropolitan Y. P. C. U. will enjoy a social evening, with dancing, in the Parish House, evening of Jan. 14. Auxiliary No. 2 will aid the Chapin Home with a theater party Jan. 24. Dr. Newton unites in a most attractive and persuasive manner the simple evangelical teachings of Christianity with the inspiring element in literature. At the morning service the sweet reasonableness of religion is presented, and at the vesper service literature and its shining lights win large hearing. Note the subjects for January: "The Christian Year," "The Grace of God," "Faith and Life," "Words of Jesus," "The Highest Kinship," "Robert Louis Stevenson," "John Ruskin," "Gilbert Chesterton," "Robert Burns," "Dostoievsky, the Soul of Russia." * * **Chapin Home.**—Many friends of the Home have availed themselves of the privilege to make a dollar present for maintenance and development. The Rev. Dr. Geo. C. Fort preached Jan. 9, and on Jan. 23 the preacher will be the Rev. W. W. W. Wilson. All denominations are represented among the chaplains of the Home. * * **Prescott Memorial.**—The Christmas-tide was a time of joy to the boys and girls of the "Mission School," and its beloved Superintendent. The children, under the direction of that saint of the church, Miss Holley, rendered a bright little play, "Searching for the Bluebird," and all received presents. One of the happiest mortals was Mr. Ove C. Sparre, Superintendent, who received a purse of $450. Mr. George E. Moesel, a graduate of the school, and now a successful lawyer with an office on Wall Street, was chairman of a committee that received the gladly given gifts of numerous friends. Dr. Potterton in presenting the purse referred to Mr. Sparre's connection with the school for more than a quarter of a century, his complete devotion and unlimited consecration, the position of influence, honorably gained, in the community and the enduring success of his work. Mr. Sparre is the unordained minister of our church in New York City, the Bishop of the East Side. It was with difficulty that Mr. Sparre expressed his gratitude. Dr. Needham, the grand old man who started the school more than fifty years ago, and Messrs. Carey and Childs of the Trustees, were present. * * **Good Tidings.**—Dr. and Mrs. Vail received a purse of gold from their parishioners at Christmas. Dr. Vail is continuing through January the Sunday evening illustrated drama lectures. Subjects: "The Storm," "Experience," "Opportunity," "Lassie," "Over the Hill." On Jan. 20 the alive Y. P. C. U. will present the play "Wives on Strike." * * **All Souls.**—The New Year's symposium was a service of inspiration. Dr. Frank P. Blodgett, president of Adelphi College, Mr. S. Marion Tucker, president of the New York Drama League, and Congressman F. W. Rowe were the speakers. The emphasis of their thought expression was on a broad realization of Americanism through education, clean amusements and sane government. The Service of Lights, Sunday evening, Dec. 26, given by the Sunday school found favor with a large congregation. During January Dr. Bartlett will speak upon "Robert Burns and His Message for Our Day" and "Potterism." Rabbi Alexander Lyons will also speak upon "Jew and Christian in Present American Life." * * **Our Father.**—Years ago this church sent into the ministry the sincere and successful W. W. Hooper. At Canton, in the present, one of the young men of the church is preparing for the ministry. On Dec. 26, Mr. Seth R. Brooks preached his first sermon in the home church and was heartily commended by a congregation of friends. The young man was modest in manner, clear in thought and speech, graceful in rhetoric and logically persuasive. He will win the honor of service in the Universalist Church. * * **Religious Education.**—An attempt is being made to close the public schools of New York City each Wednesday at 2 o'clock that the children may receive religious instruction. This scheme has aroused opposition, though many ministers commend the idea. All believe in religious education, but vary in the conception of the means to be used. One of our ministers opposed to the closing of the schools gave as his reasons, belief in the absolute separation of State and Church, the unwillingness to intensify sectarian hatred and religious animosity, the inability of many churches to exercise authority over the children, the economic reason that the city can not and must not afford the money for the experiment, the recognition that more law in religious education means less spirit, and the unescapable duty of parents to teach, assisted by the church, the simple and sufficient truths of religion.

Thomas Edward Potterton.

Massachusetts Letter

Be One to Win One is the only way by which the church will double its membership. It is so simple in its application that many individuals fail to appreciate the personal responsibility. "Have you won your one?" is the way Rev. Clinton Scott issued the challenge to the Young People of the Church at a recent meeting of the Mystic Valley League. Those who missed this meeting held in the West Somerville Universalist Church on Sunday evening, Jan. 2, missed a source of inspiration. A church full of consecrated Universalist energy was the thing which that "bunch" of young people represented, and there is something out of joint with any church which does not go ahead if it has the like of these in it. * * **One phase** of the year's campaign is being completed which means the beginning of the next. The Institute visitation is completed and in its stead comes the preparation for and the intensive work of the Lenten season. The Institute results are gratifying, and as we review the work covering the period of years it has been cumulative. * * **The forward campaign** embraces important gatherings and activities—the Ministers' Meeting, the Laymen's Rally, Comrades' Sunday, Stewardship Sermons during February, Special Evangelistic Services. The Ministers' Meeting was interstate in its scope, embracing New Hampshire, Rhode Island, Connecticut, and Massachusetts, and was held in the Roxbury Church on Jan. 10. It was a fitting beginning for the tasks at hand. The Laymen's Rally is booked for the Boston City Club on the evening of Feb. 4, with talks from men who have a message. The gathering will be under the direction of the Laymen's Committee of the State Convention, which assures its success. "Representatives from every church in the State" is the objective. Comrades' Sunday on Feb. 13 should be a red letter day in the church calendar of the year. Every minister in the state should insist that his pulpit be occupied this day by the laymen. Stewardship sermons for February are proposed as follows: Feb. 6, Church Attendance Day; sermon, "The Stewardship of the Personal Life." Feb. 13, Comrades' Day; address, "The Stewardship of Possessions." Feb. 20, Mission Day; sermon, "The Stewardship of Other Lives." Feb. 27, sermon, "Stewardship and Its Relation to World Democracy." Special evangelistic services and sermons growing naturally from the foregoing preparations will provide an Easter culmination which will be epoch-making in the growth of our Church. * * **The Japan Mission Quota** as assigned by the Board of Foreign Missions was apportioned and assigned to the churches. The returns are being received, but many churches have not taken the collection. Do not allow the observance of this privilege to be too long deferred. There is another privilege which several of our churches have overlooked. Are *you* one of the minority who have pigeonholed the report blank sent from the office of the

Secretary of the General Convention? * * The Church Fair season now practically ended was "the best ever," so the reports go. "Larger financial returns" is the general verdict. * * **Brookline** has completed its annual financial canvass under the direction of Dr. Conklin and is again "over the top." * * **Lowell First** did itself proud in the tribute paid to its pastor, Rev. C. E. Fisher, D. D., in recognition of twenty-five years of worthy service. The observance comprised a special sermon on Sunday, Dec. 5, a reception on Dec. 8, and a banquet on Dec. 9. All participants requested invitations to the celebration twenty-five years hence. * * **Swampscott** is to be congratulated upon the successful outcome of its Every-Member Canvass, which shows a gain of fifteen hundred dollars over the previous year's income. A zealous committee efficiently carried out the details of the canvass. * * **Annisquam** is making marked gains in its services and service. Notable is the Men's Club which is organized and serving in the spirit of the community. Its work was commented upon editorially in a recent issue of a local paper. * * **Danvers,** which is federated with the Unitarians, has achieved fine results under the leadership of Rev. E. H. Cotton, who has resigned recently to become associated with the *Christian Herald.* * * **Hingham** is compelled to be without the services of its pastor, Rev. E. A. Hoyt, whose health necessitates a winter's sojourning in the Southland. * * **South Acton** joins the list of pastorless churches, its minister, Rev. Hugo A. Perdelwitz, having gone to Calais, Maine. * * **Springfield First,** with efficiency and wisdom, has met the situation caused by the resignation of Rev. Clarence E. Rice, D. D., by calling Rev. D. E. Trout, of Brattleboro, Vermont. Dr. and Mrs. Rice are spending the winter months at Miami, Florida. Mr. Trout assumes the Springfield pastorate on March first. * * **Norwood** contemplates the renewal of all activities now that its new pastor, Rev. Fred S. Walker, recently of Portland, Maine, is able to take personal charge. * * **Palmer** has called Rev. A. N. Foster to its leadership, and Mr. Foster commenced his resident ministry on Jan. 1. * * **Hardwick,** which has been federated with the Congregational Church, is being supplied by Rev. George M. Gerrish. * * **Good news** comes from Monmouth, Maine, where Rev. Harley D. Maxwell is recuperating from his severe illness. Mr. Maxwell is on the high road to health and work. * * **A Happy New Year** to all the friends of all the churches of Massachusetts May this be a year in which Universalism is put into action because individually and collectively we have put action into Universalism.

George E. Leighton.

Vermont and Quebec Letter

Ministerial Council.—The annual Council of the Universalist Ministers of Vermont and the Province of Quebec will be held at the Universalist Church in Barre Feb. 7 and 8. The Barre parish has extended a cordial invitation to our ministers and has assumed the responsibility of furnishing all meals and lodging free to its guests. The Council will open at 2 p. m. Feb. 7 and will close at noon Feb. 8. Among the events of the program will be an address by the General Superintendent, John Smith Lowe, on the pushing of the Murray Anniversary Crusade. The other offerings of the Council, according to the vote of our ministers, will be by our own men. Prof. Russell L. Davison will speak on "The New Goddard," Homer C. Ladd of Barre on "A Layman's View of the Minister's Job by One Who Has Both Hired and Fired," Dr. Johonnot of Bellows Falls on "The Minister's Relationship to the Business End of the Church," Rev. Weston A. Cate on "The Relationship of the Ministry of Vermont and Quebec to Japan," and Rev. Frank A. Hazen, pastor of the Federated Congregational and Universalist Churches at Richmond, will discuss "A Unified Religious Community Life." The proposed program of certain religious leaders of Vermont for the introduction of religious teaching into Vermont schools will be brought before the Council for its consideration, and some member of the committee having this matter in charge, preferably Bishop Hall of the Episcopal Diocese, will be asked to present his views upon the subject. The railroad expenses of the Council will be pooled and parishes will be asked to make possible the attendance of their pastors. * * **Marshfield.**—In all probability the historic old church building at Marshfield is to be sold and will be devoted to other purposes than those of worship in the near future. The annual meeting of the old society was called for Jan. 3, and at that time an offer for the building was considered with every chance of its being accepted. Few of our old parishes have had a more honorable record than the Marshfield church. It not only was one of the strongest of our early churches, but it had an influence upon denominational life that has been the lot of but few parishes. It was influential in the establishment of Goddard Seminary and it has always sent a larger proportion of its pupils to Goddard than to any other institution. It has sent many ministers out into the world from its young people. The famous Cate family and the equally famous Hollister and Pitkin families had their origin in the Marshfield church. At one time this church was the center of religious discussion from the Universalist standpoint for a territory reaching to Troy on the north and Barre, Corinth, Orange, Brookfield, Williamstown and Washington in other directions. Its influence permeated the entire country-side, and to-day, although living conditions have caused the mother church to pass out of existence, central Vermont is a Universalist region because of its early influence. * * **Rutland.**—The parish at Rutland has determined to settle a minister at the earliest possible moment. Entirely at variance with the cautious Vermont custom, it has issued an invitation to a prospective pastor entirely upon his record and without a hearing by the people of the parish. This man, who will be a distinct addition to our Vermont ministerial force, now has the matter under serious consideration and will give his answer previous to the parish meeting of Jan. 11. In the meantime, the parish will enjoy the services of two former pastors, Rev. Thomas Stratton, retired, now living at Rutland, and Rev. George W. Perry, retired, now living at Chester Depot, Vermont. St. Paul's Church was never in more prosperous condition than at the present time. This state of affairs is due to no small extent to its active and aggressive Board of Trustees. These men are giving a portion of their time to the service of the church, which is unusual, and are using the same business ability that is manifest in their own affairs. The recent Every Member Canvass conducted by the trustees brought in larger financial returns than have been received for many years. The Ladies' Aid is likewise very active. Among their recent achievements is the raising of a fund sufficiently large to recarpet the auditorium. * * **Brattleboro.**—It will seem a strange thing to Vermonters to see any announcement coming from the Brattleboro parish which does not have the name of Rev. D. E. Trout attached as pastor. For fourteen years, nearly, he has been the efficient minister of this important parish, the record pastorate of our Convention, we think. While the Brattleboro parish has always been strong in recent years, it has certainly lost nothing during the pastorate of Mr. Trout. Probably it has never been so closely identified with the denominational life as under his administration. Certainly it has never had a stronger influence upon the life of the town than it has had under him. The membership of the church, of the Sunday school and of the Y. P. C. U. testify to his faithfulness in all departments of the work. And, owing to the many small towns in the vicinity of Brattleboro where we have Universalist people who look to the Brattleboro pastor for services, perhaps no man in Vermont has had a wider field or a more extended influence than Mr. Trout. Of course other parishes have wanted Mr. Trout many times, but it remained for the Springfield, Mass., church to finally secure his services. Brattleboro acknowledges

its duty to send its pastor into this larger field and, without dismay, will pay the best sort of tribute to its retiring pastor by continuing in its own field without lessening of effort or enthusiasm the work that he has carried on so long. * * **Morrisville.**—This town is receiving so much undesirable notoriety as being a main station on the underground railroad running contraband of all sorts from Chinamen to liquor from across the Canadian line that it seems no more than fair that it should assert that all which it receives from Canada is not of contraband nature. During the past year many Canadian farmers have made purchases of farms in this vicinity and several of them have made themselves known to the pastor at Morrisville as having received their religious inclinations from some of our little churches in Canada, and expressing their intention of identifying themselves with our work in Morrisville. * * **The Death of a Pioneer.**—The Superintendent was called to Hardwick Dec. 30 to attend the funeral services of Miss Ina M. Bridgeman, a native and long time resident of that place. Miss Bridgeman was a graduate of the Emerson School of Oratory long years before the school bore that name, and for a long time with a sister she toured the country as a dramatic reader and exponent of the system of Delsarte. She was one of the earliest advocates of Women's Rights and to the day of her death kept her intense interest in the cause of womanhood. Early in life, Miss Bridgeman and her sister adopted two children, a boy and a girl, to whom they gave the most intense devotion. The necessity of giving proper school facilities to these children brought the sisters to Canton, N. Y., where they took the complete course of St. Lawrence University, classical and theological. Miss Bridgeman was, I think, never ordained to our ministry, and never took up preaching as an active work, feeling that her life work was in the training and care of the children she had adopted. She kept her interest, however, in the denomination and its affairs throughout her life. Her later years have been given to the care of an invalid sister, who survives her, the last of a family of eight children.

George F. Fortier.

Church News and Interests

CHURCH MEMBERS REPORTED IN 1921

Cincinnati, Ohio	11
Providence, R. I., Mediator	8
Woonsocket, R. I.	5
Chattanooga, Tenn.	4
North Attleboro, Mass.	8
Charlestown, Mass.	1
New Haven, Conn.	4
Miami, Fla.	10
Elmer, Mo.	3
Wausau, Wis.	6
Cambridge, Mass., First	6
Olinda, Ontario	4
Everett, Mass.	19
Junction City, Kan.	4
Webster City, Iowa	8
Total	101

CHRISTENINGS

Cambridge, Mass., First, 1.

PERSONAL

The office of the Mid-West Superintendent, the Rev. L. R. Robinson, is at 6010 Dorchester Ave., Chicago, and letters to him should be sent to that address.

Florida

Miami.—On Jan. 2 our church was organized, ten new members being taken in, seven of them men. Many others are on the way and will join the Crusade procession, but most of the visitors from the North are already members of their home churches and can only be associated. At our first communion the whole congregation remained to participate. We are fortunate in having very good music under the direction of Mr. L. D. Gates, a fine tenor singer and an exceptional leader. The first Sunday in the New Year Rev. C. E. Rice, D. D., was in attendance. He and Mrs. Rice are here for an extended stay. Dr. and Mrs. Bisbee with the assistance of some of the church leaders gave a reception in the parlors of the Saragossa Apartments, which was largely attended. The newspapers are giving us generous space, both morning and evening papers publishing the pastor's sermons in full, every Monday. Our ladies are organizing and other departments will be launched as soon as accommodations can be secured.

Illinois

Sycamore.—Generous contributions have been made to the Near East Relief, to Japan, and to the General and State Conventions. A program by the Sunday school took the place of the sermon on Dec. 26. The scholars of the Sunday school have taken a pledge for faithful attendance. Last summer the church was presented with a stereopticon machine which is being used to good advantage. In October the Illustrated History of the Universalist Church by Dr. Levi Powers was given. The opening number of the Mary E. Stevens Universalist lecture course was given by Dr. W. H. McGlauflin of Scranton, Pa.

Dixon.—While no services have been held since last May at the Dixon church, the members meet occasionally to read a sermon from the *Leader*, and the interest in Universalism is thus kept alive.

Indiana

Oaklandon.—An all day social at the Masonic, under the auspices of the young men's and young ladies' class, on New Year's Day, was successful socially and financially. The church is to be rebuilt in the near future.

Kansas

Eastern Gary.—At the Briggs schoolhouse, where Rev. Fred A. Line from Junction City has been conducting services once a month for the past eight or nine months, Christmas services were held, and Mr. Line was presented with a purse of money, and Mrs. Line also remembered.

Junction City.—The church is closing one of its most successful years. The one-day Christmas bazar netted the ladies nearly $300. The Christmas services both morning and evening brought out banner congregations. The harp, flute, and saxaphone added materially to the musical programs. At the Sunday school Christmas tree exercises, the children gave a very interesting program. Santa Claus presented Mr. Line with a purse of $365 from the church friends. The church is driving forward in the Big Crusade, while the Ladies' Circle, the Mission Circle, Sunday school, and Y. P. C. U. have already gone over the top and are still going. It is interesting to note in connection with the latter organization, that a dead Union has been resurrected to such an extent that the devotional meetings are bringing out from twenty to thirty every Sunday evening now and the young people are taking an active part in the church work.

Maine

Auburn.—The annual meeting of the parish was held Jan. 4 in the vestry. A splendid dinner was served by the wives of the trustees, assisted by several other woman. About ninety sat down to dinner. James E. Philoom, moderator, called the meeting to order at the conclusion of dinner. Reports were read from the treasurer of the parish, the secretary and treasurer of the Ladies' Circle, the treasurer of the Social Club, the Men's Unit, the Mission Circle, the Sunday school and the Junior Union. They showed the parish in a flourishing condition, all bills paid and a balance in the treasury of every department. The subscriptions for 1921 are about double what they have been. The pastor, Dr. Mooney, congratulated the people on the splendid spirit of unity that prevailed and the consequent enthusiasm in everything that pertained to the well-being of the church. He reported having baptized twenty-three persons, admitting fourteen to the church, with a class which will be admitted in a few Sundays, having performed sixteen weddings, attending forty-one funerals and delivering a great many addresses outside his pulpit. The congregation has very much more than doubled. The Sunday school shows a marked increase in attendance and a radical change in its organization. It is divided into four departments, the Cradle Roll, kindergarten, senior and adult department, all well officered and finely equipped for successful work. With expressions of

good-will towards the pastor, an addition of $500 was made to his salary.

Caribou.—The well attended annual prish meeting Jan. 6 was an event for congratulation. During the past year eighteen members have been received into church fellowship. The Sunday school has increased in membership by nearly one third. A number of very efficient teachers have been added to the list of Sunday school workers. The Forum has maintained a high degree of interest and enthusiasm and has contributed liberally to church work besides paying for the monthly church calendars. The missionary contributions made by the church during the year have been the largest of any year of its history. The Ladies' Aid and Murray Club concluded a most successful year with a bazar held in December, which netted considerably over $1,100. The earnings of these two women's organizations during 1920 totals $3,100, a record achievement in this parish. All departments of the church are in a flourishing condition and pastor and people enter upon a new year with optimism.

Massachusetts

Malden.—The new year opens auspiciously for the First Parish in Malden. During December much was done to further the financial side of church life as well as the social opportunities. The Pop Concert given by the Membership Committee of the Hanscom Class was an enjoyable and well attended affair, as was also the annual Travelers' Sale. The Whatsoever Club and the King's Daughters carried on their excellent Christmas work as in other years. The Y. P. C. U. and the Junior Union are also flourishing, and are making their endeavors a vital part of the church life. On Christmas Sunday we had a well filled church in the morning with an excellent sermon by the pastor and special music by the choir. At the Picture-Song Service held in the church auditorium after the regular service, two pictures were presented to be hung in the Social Hall: the Lost Sheep, by the Emeline Sprague class, and a picture of Christ by the Hanscom class. In the early evening a candle-light service was held before the fireplace by the Y. P. C. U., which formed a most fitting close to the day. Our church has been saddened by the passing to the higher life of Miss Laura Leonard, long a regular member and faithful attendant at our services. Our sympathy goes out to her relatives, and especially to her life-long friend, Miss Emma F. Foster.

Cambridge, First.—The church started the new year with six new members. One Sunday school boy, Wentworth Hays, received the bar to his pin for three years perfect attendance.

Wakefield.—This society has been more than usually active of late. The Ladies' Social Circle, under the leadership of its energetic president, Mrs. Wm. P. Shepard, is always busy. A course of fourteen illustrated lectures on Sunday evenings has been well attended. The newly organized Men's Club held a ladies' night and served a supper to 170 persons. The men did all the work and also furnished an extra good entertainment. The Sunday school in addition to its regular activities has held four sociables which have brought added interest into the school. One class, Mrs. Cora Mansfield teacher, arranged a unique Christmas concert and presented the school with a valuable picture. The most important work of the church has been in carrying on the Murray Crusade. As nearly all our available material had previously been gathered into the church it will be a difficult task to double our membership. However, fifteen new members have been gained so far, and others are in prospect. The non-member constituency has already been more than doubled since the campaign began.

Cambridge, Third.—The pageant, "The Nativity," was successfully presented on Dec. 19 and 26 to large audiences. Music was furnished by the Sunday school orchestra, and "The Story of the Old Masters" was told by Miss Laura Dudley, illustrated by stereopticon pictures. On Dec. 26, Rev. Stanley Manning spoke before the Y. P. C. U. The pulpit Bible previously used in the South Boston church was formally presented to the church. Increasing numbers of Universalists from South Boston are coming to the Cambridge church. The minister, Mr. Paige, has made a large place for himself in the life of the community and is backed by a united people.

Ontario

Olinda.—The children did fine work in the Christmas Cantata given Dec. 23, and the Y. P. C. U. drill given by twelve girls was well done. A candle-light service was held the evening of Christmas Sunday.

Vermont

Washington.—"The Star, the Song, and the Story" was given by the joined forces of the Baptist and Universalist Sunday schools. Over thirty children were in the cast. Following this came the Christmas tree. Under the leadership of Rev. C. A. Simmons, the congregations have been large and increasing. Mr. Simmons has recently been elected Master of the Washington Grange.

Derby Line.—The results of the past year are gratifying. Through splendid team work, the women of the church raised more money than ever before at their annual bazar. Japan Sunday was observed with appropriate exercises, and not only was the prescribed quota raised, but the church is aspiring to send enough funds to support the work of the Japan Missions for a whole day. The service on Christmas Sunday was in charge of the Sunday school. On New Year's Day the pastor and his wife made the round of the parish, calling at every door to wish the people a happy New Year. Near East Relief Sunday was observed Jan. 2, and a good start made to the offering that the church will send over seas.

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THE GENERAL SUPERINTENDENT'S ENGAGEMENTS

Jan. 15 and 16. Stockton, Ill.

Jan. 18 and 19. Trustees of General Convention meeting in Chicago.

Jan. 20. Joliet, Ill.

Jan. 23. Oak Park, Ill.

Jan. 24. Cleveland, Ohio.

Jan. 27. Livermore Falls, Maine.

Jan. 28. Waterville, Maine.

Jan. 30. Springfield, Mass.

* *

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* *

Some Worth-while Books

Erskine Dale—Pioneer. By John Fox, Jr. Illustrated. $2.00.

Just as an orchestra leader often puts the overture at the end of the program, so it had long been in this author's mind to close his series of mountain stories by showing the sturdy pioneers. Erskine Dale was of Virginia blue blood, and a fine type of the people and the time.

The Vacation of the Kelwyns. By William Dean Howells. $2.00.

It is a relief to turn from a jazzed world and read this "idyl of the middle eighteen-seventies," which is like an old-time melody played on a violin. The story, which was written during the period of Howell's greatest literary activity, but for personal reasons was not published during his lifetime, deals with the Kelwyns and their guests, the Shaker community where they take a house for a quiet and inexpensive vacation, and the farmer and his wife, Mr. and Mrs. Kite.

The Age of Innocence. By Edith Wharton. $2.00.

Mrs. Wharton has reconstructed the period when Nilsson was singing Marguerite at the Academy of Music and Dion Boucicault playing in "The Shaughraun" at

Wallack's, so that the book is not only a novel of fine workmanship but a real social document to which the perspective of time will give the value of an historic record.

The Captives. By Hugh Walpole. $2.50.

Considered by the author his most important book, and a critic has said that it makes his other work look like fragments. The stage is set in Polchester and London, the captives are Maggie and Martin, and their problem is the escape from bonds of habit, environment and heredity that make us all captives in a strange world.

Johnnie Kelly. By Wilbur S. Boyer. Illustrated. $2.00.

It is difficult to imagine how the doors of a school or the covers of a book were ever closed on such an irrepressible red-headed imp as Johnnie Kelly; but he is made of the right stuff, as his discerning teacher finds out, becomes the head of the school as well as "the gang," is a wizard at selling Liberty bonds, and brings a love-story to a triumphant conclusion! The making of this book progressed by chuckles—surely the acid test.

Leerie. By Ruth Sawyer. $1.75.

This remarkable series of stories, woven around Sheila O'Leary—"the truest lass God ever made," as old Hennessy at the San called her—and her marvelous work of healing bodies and souls in a sanitarium and in France, roused such an interest that letters poured in asking that they be continued, and "The Lad Who Outsang the Stars" has been put into type for the blind, so that Jamie's fine optimism will go singing on among those who sit in darkness.

The Adventurous Lady. By J. C. Snaith. $2.00.

A woman is entitled to the last word, and a Snaith heroine is sure to make it a sparkling one. The adventures are of a lady of title who, because of her poverty, has been elected to marry a rich husband. She changes places with a governess—and the comedy begins.

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Crackling

Most of the trouble is produced by those who don't produce anything else.—*Buffalo News.*

* *

"No, I know nothing about music."

"All you have to do is to jangle this cow-bell."

"But suppose I come in at the wrong place?"

"You can't do that in jazz."—*Louisville Courier-Journal.*

* *

"Maw says you can't kiss me any more, Willie Jones, 'cause you might get microbes and I might get your crobes."—*Sun Dial.*

* *

Two colored men were discussing the eloquence of a certain member of the faculty of an educational institution for negroes.

"That Professor Biggs sure does like to use high-soundin' words, don't he?" asked one of them.

"Maybe dat's jest an affection on his part," said the other darky. "Some folks do like to put on airs in talkin'."

"No, I don't figure it out dat way," said the other. "I kinder thinks he uses them big words because he's afraid dat if people knew what he was talkin' about they'd know he didn't know what he was talkin' about."—*Harper's Magazine.*

* *

"No one has yet been successful in filming an actual murder," states a picture-goers' journal. It certainly does seem a pity that our murderers are so terribly self-conscious in the presence of a cinematograph man.—*Punch (London).*

* *

A librarian confides to us that she was visited by a young lady who wished to see a large map of France. She was writing a paper on the battlefields of France for a culture club, and she just couldn't find Flanders Fields and No Man's Land on any of the maps in her books.—*Boston Herald.*

* *

The Governor shall appoint five persons to be called the Board of Administration. One person shall be qualified to advise the board. One person shall be the president. The remaining three members of the board shall be reputable citizens.—*Revised Statutes of Illinois.*

* *

"I just got fired."

"What for?"

"For good."—*Yale Record.*

* *

Two Cautious Motorists; or, So Many Cars Get Stolen Nowadays.—Senator Harding stopped at the White House and left his card for President Wilson. He did not leave his car. President Wilson's motor-car was sent away about the time Mr. Harding arrived.—*Quoted by the Chicago Tribune from the New York Times.*

THE BOOKS BEING TALKED ABOUT

While this selected list of books can not include all the most worthwhile current publications, the converse is true—that all books listed in it are, for one reason or another, significant. Not only private buyers, but neighborhood libraries and reading clubs—which often must buy carefully—will find it of value in making selections for purchase.

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